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THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. XI. SEPTEMBER–OCTOBER, 1880. No. 5

THE MISSIONARY ENTERPRISE.

BY A MISSIONARY.

PROTESTANT FOREIGN MISSIONS; their present state, a Universal Survey. By Professor Christlieb, D.D., Ph.D. Protestant Missions in India. By Rev. M. A. Sherring, M.A. (London, Trübner & Co. 1875.)

The History of the Nineteenth Century. By Robert Mackenzie, London; T. Nelson & Sons, 1880. The Chronicle of the London Missionary Society, 1875–1880. The Missionary Herald of the American B.C.F.M. Boston, 1875–1880.

We avail of the appearance of this valuable and reliable book by Prof. Christlieb to present some thoughts on the Missionary Enterprise; and to present some testimonials from well-known and impartial witnesses in regard to the work of spreading the knowledge of the gospel in heathen lands. The object which the missionary enterprise proposes to effect is this, to make known the blessed gospel of Jesus Christ in every heathen land, thereby leading all people to abandon their various heathen customs and superstitions, and to receive Jehovah, the Creator and Preserver of all things, as the one true and living God, and Jesus Christ as the only Saviour of sinners, and the Holy Spirit as the Sanctifier of the heart. Those engaged in this blessed work expect that the heathen will renounce their idols, and "all the unfruitful works of darkness," and learn to live in accordance with the moral precepts of the gospel, lives of purity, honesty and truthfulness. They expect that, in the progress of this moral renovation, the places of the earth, which are now polluted

with the impurities of idolatry and heathenism, will become as enlightened and virtuous as the best portions of Christian lands,—the best portions of Germany, Great Britain and the United States of America. This result of Christian Missions is fully and frequently promised in the Sacred Scriptures. In the S.S. we find many such passages as the following;—"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2: 14. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order and establish it with judgment and with justice from henceforth and forever." Is. 9: 6, 7. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is: 11: 1, 2, 5, 6, 9. "The wilderness and the solitary place shall be glad for them; and the desert shall return and blossom as the rose. It shall blossom abundantly, and rejoice with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God, and a highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:* and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Is. 35: 1, 2, 8, 9, 10.

This expectation of a period of universal peace and happiness, at some future period of the world's history, has been found not only among those who receive the Bible as the revelation from God. But many of the noblest men of our race of various nations and ages have

likewise indulged in fond fancies of such a period of bliss and joy. These expectations have been recorded in poetry, in legends, and in myths. However men may differ in their opinion as to the certainty of such a result, all must agree in the opinion that such a period of happiness and peace on this sin cursed earth is most devoutly to be desired, and that all will consider labors and efforts to bring about such a glorious consummation are most praiseworthy, and ought to be encouraged by all persons who love their fellow men.

The Christian Churches use, in the prosecution of this enterprise, the instrumentalities which experience has proved to be efficient in carrying out the commands of the great Head of the Church. His command is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen." Math. 28: 19, 20. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. In obedience to this command the Churches have sent forth preachers of the word into every land to preach the gospel, to translate the Bible into the languages of the various people, to establish schools, to baptize those who receive the Christian faith, to organize those who believe into Christian churches; to call such of the converts as possess the proper qualifications of heart and mind, to assist them in teaching the young, in preaching the word, in distributing Christian books and tracts, &c. They have established schools of every grade from those which are designed to impart the first elements of knowledge, to the college which has a complete curriculum of arts and sciences. Prof. Christleib, from his survey of Protestant Missions in heathen lands, reports as follows:—

"There are 70 Protestant Missionary Societies organized to send Missionaries to the Heathen. Of these 27 are in Great Britain, 18 are in America, and 9 are in Germany. The enrolled converts from heathenism amount to 1,680,800; a larger number having been brought from idolatry in 1878 than the whole number of Christian adherents on Missionary fields at the commencement of the century. The ordained Missionaries from Christian lands number 2,500. [There are also from Christian lands, including laymen, as Physicians, Printers, &c. and Christian women, the wives of Missionaries, and single Ladies engaged in Missionary work, more than 3000 other Christian workers beside the ordained Preachers.] The native preachers and catechists number 23,000. The income of the Protestant Missionary Societies Prof. C. places at about $5,762,000 annually of which sum one half comes from Great Britain. A Christian literature has been given in more than 70 barbarous languages, and 600,000 scholars are in Mission schools."

We propose now to give the testimony of some eye witnesses as to what has been accomplished by the labors of Missionaries in various lands. We commence with the Sandwich Islands—because of their proximity and of the fact that the work of Christianizing them is completed. All who have read the voyages of Capt Cook, know of the state and condition of these lands when they were discovered and before the introduction of Christianity among them. They were savages sunk in the lowest depths of ignorance and heathenism; cannibals without the family organization. Christian Missionaries went there in 1820. What has been effected by 50 years of Christian instruction? The Missionaries at the Sandwich Islands were from the Congregational and Presbyterian Churches of the U.S.A. A writer in a paper of the Methodist Episcopal Church in U.S.A. thus writes;

"Read the History of the Sandwich Island Missions by Dr. Anderson, and see how sorry a failure Modern Missions can be. These cannibals, who erewhile would cook and carve a merchant or mariner, and discourse on the deliciousness of a "cold slice of missionary"—these semi-devils—have now $250,000 worth of church property built with muscular Christianity and pious self-denial, which shame us out of all self-complacency. Think of it, 150 persons dragging each timber for a church eight miles; diving for coral ten to twenty feet, reducing it to lime and carrying on their shoulders seven miles, to cement stones, carried one by one an eighth of a mile; women subscribing $200 to a church erection, payable and paid by making mats at eight cents a week; and subscriptions by men payable and paid by the profits on fire-wood sold at eight cents a stick, after ferrying seven sticks in a canoe across the twenty-mile-wide channel; then 2,000 miles away beginning a "foreign mission" on the Micronesian islands—why if this were not facts it would be counted the silliest of all possible romances the improbable of the improbable, the impossible of the impossible, compared with which, Jules Verne's expeditions would be stale sobriety itself.—*Northern (Methodist) Christian Advocate.*

The Rev. George Leonard Cheney, fromerly pastor of the Hallis Street Unitarian Church of Boston, in a very light and cheerful book styled "Aloha, a Hawaiian Salutation" bears this independent testimony to the wonderful success of Christian Missions in these Islands. In a Missionary Chapter the author says;—

"If I am asked how the Hawaiian Christians average in life and character, and whether they illustrate very brilliantly the Christian virtues, I must admit that they are hardly more successful in that than the average Christian in our own country. Why should they be? And is it not enough to justify and glorify all that has been done for them that in half a century they have risen from superstition, war, and ignorance, to a condition of peace among themselves, and with all mankind, freedom from idolatry and human sacrifice, general comfort, and the nearest approach to universal education known among any people? Nearly every adult upon the Islands can read and write."

A Missachusetts gentleman, of high standing, wrote from San Francisco to the Treasurer of the American Board, in August, sending a liberal donation, and saying:—

"We returned from the Hawaiian Islands last week, having had a delightful visit and seen the wonderful progress the gospel has made there. I visited the native churches and Sabbath Schools, and spent some time with Mr. Parker in visiting in the families of the natives. There can be no doubt that a nation has been brought into the kingdom of our Lord. I can now believe that the Sandwich Islands are *as much Christianized as is New England.* In some respects they excel us. I went with Mr. Parker to one of the village churches, four or five miles out, to attend a communion service. We were the only whites present. Everthing was conducted with as much propriety as in a New England church. We shall all meet at the one great supper, I trust, in a better land. *Missionary Herald*, October, 1878.

Men are supposed to be careful in seeing that they get the worth of their money. This gentleman, who would appear to have been a regular contributor to the funds of the American Board of Missions, of Boston, under whose care the Missions at the Sandwich Islands were carried on, having made personal examination by visiting in their families, in attending at their churches, worshipping with them, hastens to send further contributions for prosecuting the work elsewhere. It is proper to state that the government is a constitutional monarchy, is admitted into the comity of Nations as a civilized and Christian nation; the churches have educated natives as Pastors; they have a system of common schools for the education of all; they have a college for giving a liberal education to native students; a Theological school for imparting full instruction to those who are to act as Pastors of their own churches, or go abroad as Missionaries of the Gospel to the Islands that are yet unevangelized; and, as the last outcome of their Christianity, the Churches have a Missionary Society to send out those who go as Missionaries from themselves to their heathen neighbors in adjoining Islands.

Madagascar is a large Island situated on the South-east coast of Africa. Missionaries arrived at this Island in 1820, from the London Missionary Society. They were favorably received by the then reigning king Radama, who, though a warrior king, was desirous to introduce among his people the arts of civilization. He had made a treaty with England in which there was a provision that he would receive men to teach the various trades. The Missionaries established schools, reduced the language to writing, preached the Gospel, translated the Sacred Scriptures into the language of the people, had printing presses and printed school books to supply the children in the schools. Many were learning the most common and useful mechanical arts: and many professed to receive the gospel and were

received into the churches which had been established. On the death of Radama, who was comparatively a liberal minded man and desired the improvement of his people, one of his wives conspired to seize the throne to the exclusion of his son, who was a promising youth and had been under instruction in the schools. This woman killed this youth and his mother. She was a devotee of idols. She soon commenced persecuting the Christians. The Missionaries were ordered to leave the island, the schools were broken up, the printing presses destroyed, or sent away. All meetings for prayer or Christian instruction were forbidden under penalty of death. All who had professed Christianity were required to renounce it, and in 1836 there was commenced a persecution against the Christians the like of which for cruelty and severity has not been exceeded by any since the days of the most cruel of the Roman Emperors. All of every size, age and condition, men and women, nobles and slaves, old and young were mercilessly put to death, if they refused to renounce their faith in Christ. Meetings for prayer could only be held in secret places as in caves or the recesses of the mountains. The Scriptures and Hymn books were only saved in small numbers, by being concealed under ground or in the unfrequented places in the hills. They were passed about, from Christian to Christian, in single leaves that they might get strength and support from some passage of God's precious truth. This terrible persecution continued for 28 *long years*. It might have been supposed that among converts so recently converted from the grossest idolatry, such persecution would have stamped out every vestige of Christianity among the people. But it was not so. It was there literally "a bush ever consuming but not consumed." At the end of the 28 years of terrible ordeal, the number of those who professed the gospel was greater than at the commencement of the period. Near the end of it first a nephew of the persecuting Queen, then her own son became Christians. In this case the natural love for her son triumphed over her hatred to the gospel. The persecution was relaxed; and on the accession of this son, at the death of his mother, it entirely ceased. And since 1861 there has been a toleration of Christianity. But during the persecution more than 2000 persons received a definite punishment because they believed on Jesus. The present Prime Minister stated in the presence of a public assembly, assembled in the very spot where it occurred, one incident which showed the relentless feelings that actuated the actors one of the actors being the narrator's own father. He said "standing on this spot years and years ago, there were gathered together officers of the kingdom. My Father was there, and a little girl was brought

before him. My Father said, "Take the child away; she is a fool." The little girl raised herself, and said, "No, Sir, I am no fool; but I love the Lord Jesus Christ. Throw me over." Over the precipice to be dashed to pieces by the fall. My Father the second time said, "Take the child away: she is a fool." She said. "No, Sir, I am not a fool: but I love the Lord Jesus Christ. Throw me over." And over that little child was thrown because she loved the Lord Jesus Christ. This was the spirit that animated the hundreds that suffered death for the same cause. What a testimony to the power of the gospel when the son of that Father stood on the same spot, and addressing a large company of native Christians assembled to provide means to send out Missionaries to some unevangelized parts of the island, said, "If a little girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send these Missionaries to the heathen."?

With the death of the persecuting Queen toleration was granted. Missionaries were invited to come to the Island, and to reopen schools resume preaching, commence the distribution of the Scriptures, and the restoration of the churches: and all the usual labors for the evangelizations of the people were resumed with very gratifying results. The Christians that came out from their hiding places, were like gold tried in the fire. But since the accession of the present Queen, in March, 1868, greater enlargement and prosperity have come to the Church. She has favored Christianity. She has lived in the purity of married life with her husband. She, after conforming to the usages of the Church in regard to receiving new members, being examined as to the sincerity of her faith in the Lord Jesus Christ was formally received into the Church and baptized in February, 1869. In September of that year, the heathen party insisted that she should conform to the old heathen customs and worship the state idols. After taking counsel with her nobles and husband, who is Prime Minister, she resolved to take a bold step and ordered that these state idols should be publicly burnt, and declared that henceforth she would only worship the God of the Bible. By reason of the wide spread knowledge of the Bible, many of the people were prepared for this step, and they followed the royal example and burnt their household idols, and since 1869 there has been such a spread of the gospel among the people as has not been known in modern times. There is no coercion by the Rulers. The Queen and her husband give their active influence and support to the efforts to make known the gospel, but every one is free to exercise his own choice. So rapid has been the spread of the gospel, and such

wonderful manifestations of the converting power of the Holy Ghost have been given, that the present state of the churches in connection with the London Mission Society, as given in May, 1880, is as follows;—

"There are more than 250,000 people who assemble, sabbath after sabbath in the churches, to hear the preaching of the gospel. There are 70,000 persons who are the professed followers of the Lord Jesus Christ and are members of the churches. Many of them are very ignorant, many know nothing but the most elementary truths of the gospel but still they express the desire, however feebly and however imperfectly, to follow the Lord Jesus Christ. There are 890 schools with 50,000 scholars. There are now 25,535 *adults*, from this late barbarous, people, that can read; 25,365 among the children who can read: and there are 36,245 complete copies of the New Testament or of the Bible, in the hands of these readers. There are 1,142 churches. These buildings have been erected by the labors and contributions of the people themselves. And while it is not to be supposed they were all erected with a full and clear desire to worship the true God, yet, the chapels have been built by the people themselves, and they crowd into them, from week to week, to receive instruction in the knowledge of the blessed gospel."

In the review of such wonderful and unheard of changes in that Island we may well exclaim, "Behold what God has wrought." Of course, among a rude and barbarous people there is a great deal yet to be done in the way of education, and establishing Christian usages and customs. And it will be years yet before the people will abound with the fruits of a Christian civilization. But to that end every thing is moving with a wonderful rapidity; in the establishment of schools of every character, common schools for the masses, training schools for preparing teachers male and female for their common schools; schools of a higher grade for the education of the officers of government, the judges and magistrates of the people, and the education of those who are to be the Pastors and instructors of their churches. One incident that is stated in connection with a local insurrection which required the central Government to send a military force to quell it shows the extent to which Christian sentiment pervades the government. In the days of their heathenism such expeditions were attended by fearful loss of life and rapine, sometimes they killed 20,000 men and took 20,000 or 30,000 women and children prisoners. The Prime Minister, addressing the soldiers and officers sent off by this Christian Queen, six years ago said to them?

"Remember you go as Christians and not as barbarians, and you must go into that country and subdue those rebellious tribes; and you must not repeat those cruel practices of former times."

The churches in the capital met, day after day, in prayer meetings for the soldiers: subscription lists were opened for funds to buy quinine and other medicines that the soldiers might be provided for. The soldiers themselves when they encamped for the night, met for prayer, and they assembled every morning for the same object. They prayed that God would keep them from shedding blood and from pillaging the country. They arrived there, they fired not a single gun to hurt a man, they slew not a single ox, they paid for every fowl which they had, they burnt not a single village, they subdued the country, and they went back again without carnage and without capturing a single slave."—*The Chronicle of the London Missionary Society, June*, 1880.

We conclude this notice of Madagascar with the following interesting letter giving an account of the dedication of the state church.

The following statements, which record the declaration of the present Queen of Madagascar on the completion and dedication of a Christian church within the palace grounds in which the Royal Household may worship; and a statement by the Prime Minister in a written paper, in reference to the Queen's conversion to Christianity, are of surpassing interest to all the friends of the gospel. The Prime Minister read from a printed paper the words of the Queen as follows;—

"By the power of God, and the grace of the Lord Jesus Christ, I, Ranavalona Queen, Ruler of Madagascar, laid the foundation-stone of this house of prayer, on July 20th, A.D. 1869, to be a house of prayer, and praise, and service to God, the King of Kings and Lord of Lords, according to the words of S.S., in the name of Jesus Christ our Lord, who died for the sins of all people, and rose again for the justification and salvation of all who believe in and love him.

"Therefore, no one shall be at liberty to destroy this stone house which I build as a house of prayer, whoever may reign in this land of mine, for ever and ever, for if any one destroy this house of prayer to God which I build, then he cannot be sovereign in this my land of Madagascar.

"In proof thereof, I herewith sign my name with my own hand, and affix the seal of my kingdom.

(Signed.) "RANAVALOMANJAKA, Queen of Madagascar."

The Prime Minister subsequently read as follows:—

"It was not through any human instrumentality that the Queen first became a Christian, but through the influence of the Word of God, blessed by the Holy Spirit; and I will show you the very Bible by which she was led to believe. The speaker then took up, from a table in front of the Queen, a much used copy of the Bible, printed by the British and Foreign Bible Society in 1865, and holding it up said: "This Bible was in the house of Rasoherina (the Queen who succeeded Radama II and preceded the present Queen) and was considered of no importance. When Rasoherina died, the present Queen remained within the Palace, as is customary at a time of

mourning, and she took up this Bible and read it; and, as she had then a good deal of leisure at this time of sorrow, she read it frequently. That very Bible was blessed by the Spirit of God to change the mind of the Queen, and make her love the praying; and the word in Is. 55: 11 was accomplished, which says "so shall my word be which goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Soon after this, the Queen sent for the three eldest officers and told them that she was convinced that there was a God, who made the heavens and the earth, and she was going to pray to Him. The three old heathen officers thanked her and said it was good. Some of the Pastors were sent for, and regular instruction in Christianity was given to the Queen and the Prime Minister; a service was commenced on Sundays within the Palace, attended by Her Majesty and a few of her slaves and children; and that was the beginning of the Palace Church and congregations, for which this present stone building has been erected.

"Soon after this change the time for the coronation of the young Queen came. The day before the coronation," said the Prime Minister, "my friend, Mr. Cameron and I were conversing about the canopy under which the Queen would sit at the time of coronation, and he suggested that as the Queen now believed the Bible to be the Word of God, it would be well to have some text from it put upon the canopy when she appeared before the people." The Queen was much pleased with the suggestion, and the words, "Glory to God in the highest, and on earth peace, good will to men" were placed in large letters round the canopy, and a copy of the Bible was placed upon the table beside which the Queen sat during the ceremony."

Every one will be interested in reading this account of the conversion of the Queen of Madagascar, and pray that she may long live to bless that land.

Some of the earlist efforts of the London Missionary Society to extend the gospel, were in the South Sea Islands. The Missionaries of this society were subsequently joined there by those of the Wesleyan Missionary Society, the Church Missionary Society and of those of the Presbyterians of Australia. Rev. Dr. Mullens, late the able Secretary of the London Society, who rested from his many labors while endeavoring to establish the Missions of that Society in the region which had been explored by Dr. Livingston, in Africa, gives us the summary results of the labors of these four Societies in the South Seas as follows:

"In Polynesia seven great groups of islands have all become nominally Christian: in these and their attached groups some *four hundred thousands*, including *eighty thousand communicants*, have been brought into Christ's church; these are largely under the instruction of native pastors, *paid by themselves*; and four aggressive Missions are now at work in western Polynesia, one chief element of

which is the strong force which they contain of *native* Missionaries." *The Chronology of the London Missionary Society.*

In another place. "Ecclesia" at page 558, Dr. Mullens says;—"In more than *three hundred islands* of Eastern and Southern Polynesia, the Gospel has swept heathenism entirely away. Perhaps the most remarkable successes in Polynesia are those of the Wesleyan Mission in Fiji. The Fiji Islands, *eighty in number*, contain a population of *two hundred thousand* people. Thirty years ago they were *all cannibals*, and they were cruel and degraded in the extreme. The volume written by Capt. Erskine, R.N., describes blacker horrors and vices as prevalent among them, than among any other tribes which the *Havannah* visited. But the Wesleyan Missionaries have met all the difficulties of their position with self-denial and courage. *One half* the native population is professedly Christian; *twenty two thousand* are church members: *thirty thousand* are in the schools. Cannibalism, polygamy and infanticide are fast passing away."

Dr. Mullens gives us testimony to the change wrought upon these barbarous people as follows; "The late Admiral Fitzroy, R.N., writes: 'To the exertions of the London Mission Society I for one can bear the most ample testimony, for I have seen the effects myself. I have been with the natives at the top of the mountains, when no eye was upon them but that of a stranger whom they might never see again, and the conduct of the natives of Otoheite was just as correct, they were as sincere in their morning and evening prayer, and in the manner in which they spoke of the exertions of the Missionaries among the neighboring islands as in the low country near the sea where the Missionaries resided.'

Admiral Wilkes of the U. S. Navy speaks as clearly on the same topic. He says, "The external signs of moral and religious improvement are conspicuous. Many of the natives are scrupulous in their attention to Christian duties, and are members in communion with the church. All are strict observers of the Sabbath. Nowhere, indeed, is this institution more religiously observed than in those Polynesian islands which are under Missionary influence."

One of the warmest testimonies offered to the usefulness of Missionary work, is also one of the most recent. It is given by a gentlemen who visited the Navigator's Island in H.B.M. screw steamer, *Brisk*, and may be found in the "Blackwood" of January 1868.

"We have said that the London Missionary Society has the spiritual care of the Samoan Islands. The first Missionaries were established there about thirty years ago. With what zeal and devotedness these excellent men have laboured, needs not here to be enlarged upon. With respect to the success that has attended their labours it is sufficient to say that all heathen and barbarous practices have been abolished. Christianity is firmly established; life and property *are as secure as in England*, nay, more so, as theft is almost unknown; the morals of the people have been greatly improved; a general system of education prevails; the Bible is admirably translated,

and it is in the hands of every member of the community."—Ecclesiâ, pp. 560,561.

With these testimonies from Naval men to the effect of the gospel upon the people of the Islands we pass on to other fields.

It has been said by some, and it will be said again by others, that these wonderful results of Christian work have been effected among uncivilized tribes; that it was very natural and easy to effect changes upon such peoples by the introduction of the arts and comforts of civilized life; but that such efforts have failed when they have attempted to change the usages and customs of old and established nations which have a cherished form of religion, and an indigenous civilization and literature. We will not stop now to show that it is only by the preaching of the gospel that the arts of civilized life have been introduced among these barbarous tribes. We accept the challange implied in the second part of the sentence, and proceed to show, by the most unexceptionable testimony, that in just such conditions of society is the effort of Missionary work most wonderfully efficient. We proceed to notice the effect of Christian Missions in Turkey, in that land which has till now foiled the wisdom of the most astute statesmen of Europe. Under the rule of this Mohammedan power there are several subject Christian peoples who have preserved their forms of Christian faith and worship since early in the Christian era. In the long lapse of centuries these forms have become mixed with vain customs; and the peoples have lost nearly all the power of godliness.

The most numerous of these Christian peoples in the Turkish Empires are the Armenian and the Greek communities. It has been a long and persevering labor of the Missionaries of the American Board of Commissioners for Foreign Missions and of the American Presbyterian Board to disseminate true Christianity among these peoples. The first plan was to seek to do this with out separating the converts from the established communities. This plan was found impracticable, as the old form was not willing to receive the new spirit of Evangelical and Christian living. Hence it became necessary to organize those who received the gospel in its Christian simplicity into separate churches; and eventually into a Christian community recognized as "The Protestants" by the Turkish government. This community has increased in the number of its churches, in the excellence of the native Pastors, in the consistent and upright lives of the professing members, in the intelligence and general thrift of its adherents, in the number and superiority of its schools of every grade, including common schools for all classes, boarding schools

for young men and young women distinct and separate, high schools and colleges, giving full training in arts and sciences, and medical schools for scientific instruction in medicine and surgery, Theologicals Seminaries for training up native Pastors and teachers, till this community has *now* become a most important factor in the consideration of the most difficult question of European diplomacy. This, the following testimony of outside witnessses, who had the best opportunity for observing the state of the country, will *most satisfactorily show.* Mr. J. Carlisle McCoan, for many years Editor of the *Levant Herald* of Constantinople, and who had thus the fullest opportunity of becoming acquainted with the state of the Turkish Empire, in 1879, published in London, a work in two vols, entitled, Our New Protectorate; Turkey in Asia. In a chapter on the religions of the country he writes thus of the Native Protestant community.

"Although as yet the smallest of the non-musselman sects of the Empire, such a body,—the growth of less than forty years—promises to be *one of the most potent factors* in both its social and religious regeneration. The comparative simplicity of its creed and worship, and the general high standard of morality among its members, have done much to give Mohammedan observers juster views of what Christianity really is, and to abate the contempt inspired by the corrupt and spurious types of it with which only they hitherto have been familiar. The movement of which these are only some of the results, is largely due to *the fostering care of the British Embassy*, but for *the energetic protection of which* it would probably have been strangled in its birth; but its success is *primarily*, and in a much greater degree, due to the American Missionaries, whose "marvelous combination of piety and common sense," coupled with a zeal that in many instances has been nothing less than apostolic, has done more for the regeneration, not alone of the Armenians, but of the Empire generally, *than the efforts of all other agencies combined.*" Vol. 1. *pp.* 187, 188.

In another chapter, on public instruction, he does full justice to the educational efforts of the Missions, and mentions with strong commendation the colleges at Constantinople, Harpoot, Aintab and Beirut. He speaks highly of the native Pastors of the Protestant churches.

In connection with the interest which was felt in England in regard to "the Eastern question," The London *Times* employed a special correspondent to travel through Asia Minor and report upon the condition of things in that part of the Turkish Empire. In an article by this correspondent in *The Times* for April 19th, 1879, entitled American Missionaries he writes;—

"These missionaries desire to be the friends of all, to teach and educate all, to raise all from the degraded state and superstitious atmosphere in which they live to a higher, holier, and more honorable condition. The difficulties they have to contend with are great, but

their zeal and courage remain unshaken, and through evil report and good report and disregarding many discouragements they work steadily on, devoting energies and talents, that, if employed in their own country, would lead to wealth and honor, to the service of those among whom they believe it to be their duty and privilege to labor. The people to whom these men and women are thus devoting their lives, whether Armenians, Greeks, Jews, Levantines, or Turks, are wholly occupied with an anxious, if not greedy, desire to acquire money, or the social and political influence that brings both wealth and power. A greater contrast to these people, than are the missionaries, it would be difficult to find. Receiving a small salary from the Society in America which sends them out, they are free from any suspicion of trying to increase their worldly wealth, directly or indirectly. Enthusiastic in what they consider the good cause, they devote their energies and even their lives to the education and enlightenment of the degraded races among whom they labor."

The correspondent of the *London Daily Telegraph* who was in Turkey on the same errand of observation, writes as follows;—

"These missionaries, Protestants and evangelists, to a man, have labored in Turkey for about forty years; they have stations, colleges and schools all over Asia Minor, as well as European Turkey; they proselytize, necessarily, by the fact of their giving a liberal education; yet they are left unmolested to leaven masses of the people here and there, with opinions which condemn Mahommedanism as an imposture and superstition. The reason of their immunity is on the surface. They have been peaceful, industrious and loyal; no friends of political intrigue against the Sultan and, therefore no tools of Russia; *not* patronized by the Czar under false pretences and, therefore not suspected by the Porte. They have, however, done a large amount of good in an unobtrusive way, as centers of civilizing and refining agencies, which worked for the material, as well the moral benefit of the people. The labors of these worthy men has a special interest at present, from the fact that they give a prospect of success for those reforms in Asia which English influence is bent upon accomplishing. They have *colleges*, *four* theological seminaries, *twelve* seminaries for girls, normal schools, high schools, common schools, with a present attendence of *about ten thousand pupils;* an educational and religious literature, in English, Armenian, Turkish and Arabic; and from the great central colleges of Constantinople, Aintab, Harpoot and Beirut, Missionaries are constantly issuing who evangelize districts around the provincial stations."

A writer in the *British Quarterly Review* for January 1878, devotes some sixteen pages to setting forth the results of Missionary work in Turkey. In the introduction he says;—

"In the following article we shall leave out of view the work of the religious reformation, and confine ourselves to some of the incidental and secular results of the labors in which the missionaries in Turkey have been engaged for the past half century. Our sources of information, therefore, [referring to some *twelve* volumes, the names of which were placed at the head of the article] have been ample and of the best kind. What then are some of the results of this effort of the men of the New World to introduce modern ideas and modern civilization into the very heart of the Old World? We shall endeavor to answer this question

by giving some account of what they have accomplished in the Turkish Empire in respect to the following particulars; 1. Exploration; including some notice of the Physical Geography and ethnology of the country. 2. Literature and education. 3 Medical practice; and 4. The improved condition of women."

Passing over what is said under the head of exploration we come to what is said about Literature and Education. The writer says:—

"It is but fair to mention that when the Missionaries began their work in this department, the modern press was unknown in Turkey. Not a newspaper was published in the country; there was not a school book in any one of the modern languages. We have before us a catalogue of the books, tracts, and newspapers published by them in the various languages of the Empire. We find in this list, publications in Arabic, Greek, Armenian ancient and modern, Bulgarian, Turkish, Hebrew, Spanish, and Kurdish, besides what has been issued in the European languages. Some of the books are published two or three times in the *same* language, but in a different character. When it is remembered that these books must be prepared in these different languages and dialects, and in these different characters, and so correctly, as to stand the test of the severe criticism of educated men, we can form some idea of the obstacles overcome, and the amount of labor bestowed on this department of their work. Newspapers are published at Constantinople and Beirut, in the Arabic, Armenian, Armeno-Turkish, Greco-Turkish, and Bulgarian languages. The most important contribution, however, which they have made to the literature of Turkey, is found in the accurate translations which they have made of the Christian Scriptures. These translations have been made into *four* of the important languages of the country. We refer to the modern Armenian, the Arabic, the Turkish and the Bulgarian. When we remember that these translations have all been made from the original Hebrew and Greek; and when we remember also that the translations, when put into their permanent form, have been *commended* by the best Arabic, Turkish, Bulgarian, and Armenian scholars of Turkey, we cannot refrain from expressing our high appreciation, not only, of their high scholarship, but of their persevering diligence and steadfastness of purpose: and we are convinced that generations of men yet to come will join in this commendation.

"We gather most of our information in regard to the schools from a paper issued by the U. S. Commissioner of Education. We find the schools are arranged under the following designation; 1. Common schools. 2. Girl's Boarding schools. 3. High schools for young men. 4. Theological schools. 5. Colleges and medical schools. We find that there are 11,298 scholars in 290 common schools; we find a list of 15 Boarding schools for girls. There are 6 Theological schools. The number of young men in each is small, in no case amounting to more than fifty but they are chosen from a great many, and for four years they receive the closest attention. It is not too much to say, that some of the men who give the greatest promise of usefulness in Turkey, at the present time, are graduates of these Theological Seminaries."

"In find ourselves embarrassed by the great amount of information before us in regard to the character extent, and results of this medical work in Turkey. For a long period of years, well educated physicians and surgeons from America have been quietly working in all parts of

Asiatic Turkey. These gentlemen have made extended and interesting reports in regard to the diseases of the country, the climate, the state of medical practice and their own labors. A medical college is now raising up educated native physicians to engage in practice."

"The world at large, and especially thoughtful students of social and political, as well as moral and religious questions, will watch with deep interest for the ultimate results of the efforts which the missionaries are making for the regeneration of Turkey."

Rev. Dr. Clark, the secretary of the American Board of Missions at the Missionary Conference in London, October 1878, in referring to these schools in Asiatic Turkey says :—

"At the last examination of one of the normal schools the Turkish Pasha was present and several of the high officials the Pasha made an address to those young men saying to them, "Go, forward in your studies. We shall want you in the government service?"

He also wished that his own son might be taken into the school to be educated. The gospel is the key which is going to solve this Eastern question. It is through *the educated men*, through the sons of Turkey, of whom *we have not less than* 600 or 700 *educated in mission* schools that will be future leaders of thought, opinion and action in that land, that it is to be done. *See Report of London Conference*, p. 402.

"The action of the Berlin Congress in opening the way for the free development of the work of evangelization in the Ottoman Empire constitutes an era in the history of modern Missions. It was the recognition of the *Missionary Enterprise* on the part of the Great Powers of the world. *Freedom of religious opinion for all men*, whatever their nationality or religion, finds acknowledgement in elaborate phrase five times over in the language of the Treaty. *Report of London Confereace*, p. 114.

This recognition of the freedem of religion for all men, by the Berlin Congress, was largely the result of the efforts of the late Rev. Jos. P. Thompson, D.D., an American clergyman then resident in Berlin, who, in behalf and at the request of the American Board of Commissioners for Foreign Missions, laid before that distinguished body of diplomatists, in a memorial with accompanying documents, a statement of the work which had been done in both European and Asiatic Turkey, and the hindrances to the enlightenment and progress of the people. This memorial and the accompanying documents were received with great readiness by those distinguished members of the Congress to whom they were presented. One of them gave to Dr. Thompson, "the courteous assurance that the subject of these papers should be laid before the Congress, and added his strong conviction that a provision for religious liberty would be embodied in the new Treaty."

This expectation was realized; and Dr. Thompson was permitted to write to the Missionary Society, in whose behalf he presented the memorial,

"That the Treaty of Berlin, sanctioned by all the Great Powers of Europe, contains an express stipulation for the absolute freedom and equality of religion, in each province which has been under the consideration of the Congress." *See Missionary Herald*, September, 1878.

In consequence of this beneficent action of the Congress a time of increased prosperity and success is looked for in these provinces. It will be then more and more seen what *an important factor* these Missionary labors are when considering the future of those peoples.

We come now to consider the results of Missionary efforts in India. In commencing our remarks on this land, we invite the attention of our readers to a volume published in England by Messrs. T. Nelson and Sons entitled, The History of the Nineteenth Century, by Robert Mackenzie. He remarks,

"There are few things in human history that wear an aspect of higher *moral grandeur* than the opening of what are now our great Missions. Among the glories of the century *there is none greater than this.* All other enterprises of beneficence must yield the palm to this magnificent attempt to expel debasing superstitions, and convey into every heart the ennobling influences of the Christian religion. The success already attained gives *sure promise* of results the greatness of which we as yet but dimly perceive."

We now present the testimony of those who have had the best opportunity from their official positions, of knowing the results of these various instrumentalities employed by Missionaries in India.

Sir Bartle Frére, late governor of Bombay, thus presents the impressions of his personal observations; "I speak simply as to matters of experience and observation and not of opinion; just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that whatever may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized and industrious Hindoo and Mahommedans in India is effecting changes, moral, social and political, which, for extent and rapidity of effect, are *far more extraordinary* than anything your Fathers have witnessed in modern Europe."

The following extracts are from "A statement exhibiting the moral and material progress and condition of India during the years 1871, 1872," drawn up by Clements R. Markham, Esq. Assistant Sec. to the India Office; and ordered by the House of Commons to be printed 28th April, 1873. The statements thus reads;

"The Protestant Missions of India, Burmah and Ceylon, are carried on by 35 Societies besides local agencies; and now employ the services of 606 foreign missionaries, of whom 550 are ordained. They occupy 522 principal stations, and 2500 subordinate stations.

"Apart from their special duty as public preachers and pastors, the foreign missionaries constitute a valuable body of educators: they contribute greatly to the cultivation of the native languages and literature, and all who are resident in rural districts, are appealed to for medical help. They have prepared hundreds of works suited both for schools and for general circulation in *the fifteen most prominent* languages of India, and in several other districts; they are the compilers of several dictionaries and grammars; they have written important works

on the native classics and systems of Philosophy; and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen.

"The Mission presses in India are 25 in number. Between 1852 and 1862 they issued 1,634,940 copies of the Scriptures, chiefly single books, and 8,604,033 tracts, school books, and books for general circulation. Between 1862 and 1872 they issued 3410 new works in 30 languages, and circulated 1,315,503 copies of books of Scripture, 2,876,040 school books, and 8,750,129 christian books and tracts. Last year two valuable works were brought to completion, the revision of the Bengal Bible, and the first publication of the entire Bible in Sanscrit.

"The Training Colleges for native ministers and training institutions for teachers are 815, and contain 1618 students. The training institutions for girls are 28, with 567 students. An important addition to the efforts on behalf of female education is seen in the Zenana schools and classes, which are maintained and instructed in the houses of Hindoo gentlemen. These schools have been established during the last 16 years, and now number 1300 classes, with 1997 scholars most of whom are adults. In 1872 the number in the Mission schools was 142,952.

"The high character of the general education given in the college department of these institutions may be gathered from the following facts. Between 1862 and 1872, 1621 students from these institutions passed the entrance examinations in one or other of the three Indian Universities established by the government; 513 passed the first examination in arts; 154 took the degree of B.A.; 18 took the degree of M.A., and 6 that of B.L."

[There are 10 colleges, with a full course of study of arts and sciences, in which English is used as the medium of instruction, in India, supported by different Missionary Societies of Great Britain.]

"A great increase has taken place in the number of converts the last 20 years. In 1872, the entire number in the protestant native churches in India, Burmah and Ceylon, amounted to 74,894 communicants, and the converts, young and old numbered 318,363."

After stating many indirect results of Missions, the statement published by the House of Commons closes thus;—

"The *government of India* cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell." *See Sherring's History* &c. pp. 464–68.

This statement appears to have been drawn up from full and accurate documents at the direction of the government of India by the assistant Secretary and presented by it to the British House of Commons who ordered it to be printed as an official statement of these matters in this most populous portion of the Empire. The whole thing is alike creditable to the government which makes the statement, and Missionaries of whom it is made.

There is one other testimony which we wish to present and we have done with India. There is one man whom England delighted

to honor, the late Lord Lawrence. At the outbreak of the Sepoy mutiny he was chief commissioner of the Punjab. By his firmness, wisdom and untiring energy he not only held that recently subjected Province under control, but he sent some of the best troops to help in subduing the rebellion and saving India to England. In recognition of his distinguished services the Queen appointed him Viceroy of India, and, at the expiration of his appointment, he was made a Peer of the Realm. He was fully acquainted with every part of the country. He was in the civil service from his early years. He was all through the rebellion. During the six years of his viceroyship, in connection with his knowledge of the state of the population, when he entered upon the administration of the Government, he had such an opportunity of forming a judgment in regard to the affairs of India, as no other man has had. He knew the Missionaries and their work from personal acquaintance with many of them. He was witness to the fact that during the terrible persecution the converts in India were exposed to during the rebellion, *not one of them denied the Christian faith* nor forsook the government through which blessings were coming to their native land. He was fully acquainted with all the schools, Colleges and Institutions of every kind, which the Missionaries were supporting for the elevation of the people, as well as their labors in preaching the Gospel. He also well-knew all that the government of India had done in the way of works for irrigation, the railroads then in operation, the other public works and all the Government schools and Colleges. With this full knowledge of India and its people Lord Lawrence declared,

"I believe, notwithstanding all that the English people have done to benefit that country, *the Missionaries have done more than all other agencies combined.*"

Our space will not permit us, at this time, to notice the wonderful results of Missionary efforts in Persia, Burmah, Africa and Japan. We will now only further write of these labors in China, where, in the opinion of many, their labors have been productive of so few results. Missions to China may be properly said to have commenced in 1843, after the signing of the Treaty of Nanking, in August, 1842, by which five ports were opened to the residence of merchants from Western lands. After the French Treaty, in 1844, the toleration of Christianity was granted. This is some 37 years ago. Dr. Christleib, thus writes; "In 1843 all the English and American Missionaries assembled in Hongkong and they numbered 12. In Hongkong they had 6 converts." At the present time, "there are in China," as stated in the previous number of this

journal, "some two hundred and fifty ordained Ministers laboring as Missionaries in China, most of whom are married; and there are more than sixty single ladies, beside the married ladies, laboring for the women. There are more than eighty ordained native preachers, nearly one hundred colporteurs, and about one hundred Bible women. There are about *fifteen thousand professing* Christians, who are gathered into some three hundred organized churches." In addition to these laborers and the agencies they employ, there are about a dozen Hospitals under the charge of Christian Physicians, who give gratuitous advice and medicines to tens of thousands of poor patients, year by year, thus contributing most efficiently to diffuse among this people a knowledge of the blessed Gospel of Christ which comes to relieve the miseries that mankind suffer in consequence of sin. While some consider the success of Missions in China to be very small, there are those, who are skilled in judging of the results of agencies and instrumentalities which are to effect *spiritual* results, who consider the results already *effected in China as very gratifying indeed:* and such as call for great thanksgiving to the Giver of all good. Without enlarging on this point, we may say that the Missionary work in China is with the sanction of the great Western Powers who have Treaties with this country. Great Britain and the United States of America placed in their respective Treaties the same article—nearly as follows;—"The principles of the Christian Religion, as professed by the Protestant and Roman Catholic Churches, are recognised as teaching men to do good, and to do to others as they would have others to do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harrassed or persecuted on account of their faith." The Missionaries in China have received testimonies from Foreign and Native Officials to the uprightness of their conduct and the self-denying character of their labors, such as Missionaries have received in other lands; as when, in 1858, the Chinese Government *offered* to the American Minister, the Hon. W. B. Reed, to give to Missionaries the free ingress into the country. Such testimony was recently given when the encomiums were passed upon their self-denying labors in connection with the efforts to relieve the sufferings of the people during the famine. Indeed the Missionaries in China consist of the very same class of men as their fellow Missionaries in other lands. They come from the very some institutions of learning, classical and theological, that Missionaries to other lands do. It may be, that, in a most difficult field of Missionary labor, encountering difficulties and opposition such as are not experienced in others lands, with a multitude of people to be influenced such is not found any-

where else on the face of the globe,—we have not had such a measure of success as has been enjoyed in other fields. We deeply lament that our success is not such as we have desired. We however believe that the want of visble results, in the way of nominal conversions from among the people, in the way of manifest and observable changes in the manners and heathen customs of this people, does not come from the want of devotedness on the part of the Missionaries in China to their labors, nor from the want of adaptedness in their plans of labor to effect the desired objects. We have in use all the instrumentalties used by Missionaries in the lands of which we have written; we have schools of every class except high schools and colleges; we have prepared suitable text books for schools to a limited extent, and we have in the course of preparation a more extensive series of schools books; we have translated the Christian Scriptures into the Chinese language; we have an extensive Christian literature consisting of Commentaries on many separate books of the Bible. Evidences of the Christian Religion; religious books and tracts; dictionaries and grammars, and other works to facilitate the study of this language have been prepared by Missionaries, a number of scientific books, on Anatomy and Medicine and Surgery as understood by medical men in the West, have been prepared by Medical Missionaries, and others. Converts to Christianity, while as yet spared the trial of any severe persecution, have endured, in some cases, persecution even to the endurance of death rather than deny their Saviour. We can write the names of those who were Missonaries in China, but who have entered into their rest, that would adorn the records of any Mission in the world. We will be excused for writing out the names of a few, as Morrison, Milne, Medhurst, Abeel, Boone, and Bridgeman; and among the pioneers in Medical Missions Parker, Hobson and Lockhart. The successors of these, we may say without any boasting, will compare favorably with the Missionaries to any other country.

If we are asked why the results in China are not as great as in other fields, we answer there are many reasons. 1st. The Missions in China are more recent than in other large fields. The Missions have been in Turkey 50 years. It has been 68 years since the Charter of the East India Company was altered by the British House of Commons so that the company *could not forbid* Christian Missionaries laboring in India. Missionaries had been laboring in India before this time under some restrictions. 2nd. In China we meet with *a homogeneous mass* of people, bound compactly together with such bonds of superstition and idolatry, and by tribal and family

regulations such as are not found in any other land. We have a system of education in the doctrines of a sage and teacher, whose influence is universally acknowledged and accepted, whose tablet is found in every school and college in the country, and is worshipped, day by day, by every student. We have a body of educated officials, selected from the vast multitude of students by competitive examination, located in every city, town and township in the land, who are unitedly opposed to the introduction of Christianity among the people. This body of officials is supported and encouraged in this opposition to the introduction of the gospel, by the whole number of literary and military graduates, of every degree, and by the students who attend the literary and military examinations every year. These officers, graduates and students are numbered by *the hundreds of thousands:* some of them are found in every village and hamlet; they are the men of influence and action in every neighborhood. Whereever we go we meet some of this literary class to counteract our efforts. *These* are some of the special difficulties and hindrances we meet with. But we are not discouraged, nor we are cast down. We labor on in the full assurance that we shall succeed. To attain that success we well know will cost years of *patient labor and toil.* It will cost the sacrifice of many lives. We may expect more active and virulent opposition in the future than any we have experienced in the past. We are deeply impressed with the conviction that our numbers and agencies are very inadequate to the work that is to be accomplished. This periodical has sent a call to the churches requesting them to reinforce our numbers and to afford the means of using additional agencies. It is hoped that they will respond to this call and avail of the great facilities which are now enjoyed for prosecuting labors among this people.

The object of our present writing is to address our fellow countrymen resident in China. *The China Telegraph*, of London, reports that the total foreign population in China, excluding Hongkong, is 3,814. Of these 1,953 are English, and 430 are Americans. Of the 351 foreign firms, having establishments in China, 35 are American, 49 are German and 200 are English. Besides those engaged in mercantile pursuits there are many of our countrymen in the various honorable pursuits of secular life. Some fill the high position of Ministers from their respective countries at the court of Peking, many are in the various consular services; and in the customs service of the Chinese Emperor; and many are in various other callings. We consider that all these our fellow country men are in situations in which they can render assistance in the work in which we are engaged. Many can render *very important assistance. All can give*

their sympathy and encouragement. We greatly desire this co-operation of the residents from our native lands. It is for this reason that the writer has written out so fully what are the objects and purposes of Missionary labor. For the purpose of enabling all to see that such labors are not useless and inefficient he has collected the above quoted testimonies as to the results of such labors in other lands.

Our desire, as Missionaries, is *to renovate* China. We expect to do this not by any sudden change of its customs and manners, but by disseminating among the people the knowledge of the doctrines of revealed truth as contained in the Sacred Scriptures; by establishing schools of every class from the lowest to the highest; in which shall be imparted the knowledge of western science and arts as well as of religion; by raising up from the pupils in the schools and colleges educated men who shall be fitted for every position in secular life, as well as in the Missionary work. These are objects and purposes which must commend themselves to the approval of all considerate persons desiring the welfare of their fellow men. It of course must be left to each and every one to consider wherein and how, he can best promote the good cause, whether by contributions, or by personal effort. Residents may feel assured that any and all efforts on their part to assist us will be very gladly accepted. It is much easier for you *to offer such assistance*, than it is for us to ask for it. For the words of our common Lord are of universal application, "It is more blessed to give than to receive." And however this sympathy and co-operation may be manifested in the future, we close this paper with the expression of our assurance, that the Missionary work in China will hereafter have *much more sympathy* and *co-operation* from our countrymen than it has in the past, *great and important* as that has been. We expect it to be manifested not only in the generous contributions which have, at nearly every port, sustained the expenses of the Missionary hospitals and Missionary schools; but in personal sympathy and interest in the more spiritual part of our labors; and in liberal assistance in the efforts, which we hope may be made in the near future, to establish and endow colleges for the higher education of Chinese youth of talent and intelligence in English and western science, with the *Christian Bible* as the standard text book of morals and religion. And with the expected accession to our numbers, with the additional agencies for the prosecution and enlargement of our work, and with the co-operation of our countrymen resident in this land, by the blessing of God, which alone can give success, we expect, during the next ten years, to see a great increase in the results of Missionary labor among this people.

A MISSIONARY.

MONGOLIAN METEOROLOGY.

By Hoinos.

Wind.

THE first thing that a traveller going to Mongolia meets is the wind from the plateau. The wind is from the plateau, but it receives its special character from the high ridge of hills which, rising away above the plain itself, forms the south boundary of the table land. Except in midsummer and early autumn the probabilities are that these hills are partly, at least, covered with snow and the blast from them is chilling.

Getting nearer to Mongolia, at the very foot of the great pass over which must struggle all the traffic between Mongolia and Kalgan, the traveller, himself sheltered, may sit and hear the tempest roar away high up above him, and see at no great distance from him a stream of gravel stones pour, like water, down the face of a steep cliff. The force of the wind is so great that it dislodges the gravel, and sends it hurrying downwards in a noisy current. On reaching the higher levels of the pass the whole force of the wind is felt, and if the wind be as high as it sometimes is, progression of any kind is difficult. The dust from the road comes in bitter clouds blinding and bewildering man and beast, and it is only when well clear of the pass and away down the other side towards the plain that any sensible abatement of its fury is felt.

In Mongolia itself wind is one of the commonest and most persistent phenomena. Spring, summer, autumn, and winter, day and night, wind is abundant. There *are* times, perhaps even days, where there is little or no wind, but these times are rare, these days are few and often far between. It is much more common to have consecutive days of unintermitted blowing. The prevailing direction of the wind seems to be from the north-west, but it blows from all quarters, and just as likely as not, when you have pitched your tent facing southwards a south wind will pipe up, persistently blow in at the tent door, prevent the egress of the smoke, and compel you to abandon your tent or your fire.

Of all the places in the world wind is perhaps seen to most advantage in Mongolia. There is nothing to obstruct its free range. No trees, no bushes, no houses, nothing to entangle and hinder it.

Away it goes over plain and hill running straight on, swirling round, shaking the short grass, driving clouds of dust from the roads and dried up lakes, and meeting no impediment till it falls with full fury on the quivering tent of the hapless traveller. Woe betide the tent that is not firmly pinned down when the blast comes. A good tent can stand it, but people travelling with poor tents sometimes take down their tent altogether when a great storm comes, weather it out as best they can unprotected, and set up their tent again when the weather moderates.

As to the felt tents in which Mongols live permanently, they stand the wind better. Being heavy they stand firmer, and being packed with boxes inside are not in much danger of moving. But in Mongolia there come sometimes furious whirlwinds, roaring and spinning with great velocity over the plain, and to provide against being taken up in such a phenomenon every dwelling tent is provided with a strong hair rope fastened to the highest part and stowed away handy, within reach, so that at a moments notice, when the roar is heard coming over the plain, the inmates can pull it down and hang on to it, to prevent their little foundationless house from being taken up as a man lifts a hat from a table. These ropes however are very seldom used. Occasionally a tent may be found moored down by this rope fastened to a pin driven into the tent floor, but on the other hand, in most cases these ropes are furnished with a coating of soot and smoke varnish which indicate that they have not been disturbed for months.

Spring is the great time for persistent winds, and as the cold is then still great, the cattle still weak, and no new grass yet grown, many of the animals die. But though the winds moderate, they do no stop all through May. In June even a two or three days hurricane may come along, and it is not till July and August that the atmosphere gets quiet and reliable. One of the few redeeming features of Mongolian winds is that many of them, though persistent during the day, get quiet or altogether disappear in the night. This remark of course does not apply to the more violent winds which generally hold at it night and day.

The whirlwind is a great phenomenon in Mongolia. The country is so wide and bare that the traveller can see it at great distances, and in summer time, away up about Gobe, several whirlwinds may be seen at a time, each marked by a huge prependicular column of brown sand reaching to a great height, leisurely traversing the vast plain and visible, it may be, for more than an hour before they finally disappear. The column of sand is of course not solid, but

merely of the consistency of a cloud and though in a sandy country they have a most formidable appearance, they are in most cases, in summer especially, perfectly harmless. Sometimes, though, even in summer a whirlwind of a different character may be seen, in which the column is not a thin cloud of loose sand reaching high into the air, but a great dark solid looking pillar reaching from the ground right up into low lying dark clouds.

The Mongols have a firm belief that the thunder is the voice of a dragon, and when interrogated affirm boldly having seen the dragon itself. An incredulous foreigner was once called out of his tent that he might, with his own eyes, look upon the dragon he would not believe in. Turning towards the direction pointed out sure enough there was something wonderfully like a beast's tail depending from the clouds, and as the thing moved a little hither and thither it required no great stretch of imagination to think that some great beast lay crouched in black cloud, wagging its tail which then hung through and was seen from below. The Mongol account of this phenomenon was two fold. Some said it was the dragon's tail, others, approaching nearer the real explanation, said it was not the beast's tail but the beast drawing up water. These little pendent columns of vapour, abortive water spouts, as they may be called, are frequently seen hanging from dark clouds in Mongolia and powerfully move the superstitious sensibilities of the more timid among the Mongols.

Dust

Is another phenomenon in Mongolia. At times, when the wind blows, the whole atmosphere presents a hazy appearance. Nothing at any distance is seen distinctly. The sun even looks dull. Yet there is nothing visible to cause this dimness. It is a storm of dust so fine that it is perceived only by its general effect. No dust settles on the person or clothes; it is too fine in quality and too minute in quantity for that but after all it is dust that is caught up by the wind in some far off region and carried over to Mongolia. These dust storms are very different from the dust storms that may be seen sweeping over the plain of Peking. In the latter you can see and feel the dust. Comparatively speaking they are coarse vulgar dust storms. The Mongolian dust storm is a refined phenomenon, the dusty ingredients being almost impalpable. That the atmospheric discolouration is dust admits of no doubt. After the wind ceases to blow the dust settles on the grass when, though it hardly admits of handling, it can be distinctly seen.

On one occasion in summer the rear man of a caravan shouted out "the rain is on us." There was instantly a bustle of getting on rain cloaks, all the more animated as the rain seemed very heavy, rapidly nearing, and almost up to the caravan. One old Mongol looked at it a moment, remarked "There is such a thing as red rain after all" and hurried on his cloak. A few moments more and the storm broke over the caravan, but in place of being a thunder shower, it turned out to be nothing more than the beginning of a dust storm somewhat different in its beginning from ordinary dust storms and so like rain as to deceive even the practiced eye of an old Mongol.

Rain

May be mentioned next in order. June, July and August are the rainy months in Mongolia. The seasons are not quite alike in all years, but there is seldom much rain before the middle of June, and frequently little rain after the middle of August. In this way the real rainy season of Mongolia does not extend much beyond sixty days. A rainy season of sixty days suffices for the wants of the country. If a good deal of snow falls in winter the ground retains the damp long and a shower or two seems to supply all the needs of vegetation till nearly midsumner. By the middle of August again the grass—the one Mongolian staple—needs no rain, is in fact damaged by rain. If much rain falls late in August it is no uncommon thing to hear Mongols express their dissatisfaction in language that borders closely on the irreverent. And sometimes almost no rain falls after the middle of August. Some years ago a traveller in Mongolia met with only one fall of rain and that but a slight one between the middle of August of one year and the middle of June of the next year. It is only fair, however, to state that the season referred to was exceptionally dry.

Thunder storms

Are seen to great advantage in Mongolia. The wide expanse of plain furnishes no obstacle to limit the view so that the eye can range as far, almost, as at sea, with this advantage that being on *terra firma* the spectator can look at an approaching storm without fear. In the rainy season of sixty days mentioned above a great part of the rain that falls comes in thunderstorms. It is very interesting to watch the gradual, though sometimes rapid, development of a thunder storm, and to note from what a trivial looking cloud an immense storm may arise.

If on the alert the traveller may see the storm begin to gather, may see the dark cloud swell and boil, and thus aware of its approach

make preparations and have all things ready. But more frequently the first indication noticed of a coming storm is a deafening report as of a great gun discharged over head or at no great distance. Then there is just time to run out, drive in the tent pins a little, pick up odds and ends laid out to dry in the sun, when the whole firmament catching up the battle signal, joins in the strife of the elements and in a very short time the tempest rages from horizon to horizon. These thunder storms are generally accompanied with fierce blasts of wind, and sometimes with hail.

In the summer of 1878 a spell of dry and excessively hot weather was closed by a very sudden and very fierce thunder storm, in which the wind blew so strongly that the rain seemed not to fall but to sweep past horizontally. In a few minutes the whole landscape was blotted out; nothing was to be seen but rain, nothing to be heard but the tempest. The wind, catching the corner of a tent, tore it loose and threw it back with a loud report, flinging the iron tent pin to a great distance where it was afterward found in the long grass. Later on in the same year a terrible thunder storm was witnessed on the south edge of the Mongolian plateau. A south wind had been blowing for some days and it was evident that a storm was brewing. All of a sudden the wind ceased, there was an interval of quiet when wind from the north came on driving the mist before it thick and dark. A few drops of rain then fell and the atmosphere partly cleared up. Then came a quiet afternoon and an evening so still that from the top of a hill voices in the plain could be heard quite distinctly. The clouds however above the hills around had a most threatening appearance and at dark suddenly the signal gun of the thunder storm boomed among the hills. In a few minutes the whole fury of the elements seemed to be let loose, the thunder seemed continuous and had an awe inspiring, metallic clang as it crashed in the skies and was reverberated among the echoes of the hills; the rain fell in deluges; the wind, now from this quarter now from that, drove the rain with such force on the sides of the quivering tent that it was hardly possible to hear one speak in any voice lower than a shout; the waters rushing down from the hills swept along the lower ground in roaring torrents, and the bright glare of the lightning lit up the scene of strife at intervals of only a few seconds. The storm began about 8 p.m. It was pretty well over by eleven; next morning everything looked washed and clean, and the most of the day was spent by dwellers and travellers alike in drying their soaked clothes and other possessions.

A very fine thunder storm was witnessed at another place in Mongolia in 1879. As usual a south wind had been blowing for some days supplying the materials for a storm. All things were ready and all that was wanted was a beginning. Suddenly a small cloud stepped out, as it were, among the others, assumed the lead, fired the signal gun in the shape of a moderate peal of thunder, called the rest of the clouds around it and the hurly burly was fairly started. Our caravan was on the march. We were a little ahead and had just time to fall back and get out our waterproofs when the storm was upon us. Wind, rain, hail, one by one and all together kept us lively for the rest of the march that was before us. In about an hour we arrived at the foot of a hill where were habitations and where amid the storm we set about making our camp. In a little time the storm seemed to pass aroumd the hill, and the natives came about us congratulating themselves and us that the storm was over. They had reckoned without their host. By and by the great black head of the cloud was seen looking round at us from the other side of the hill; it gradually drew nearer, and in a short time was upon us again in greatly intensified force. The first part of the storm had seemed bad enough. This was much worse. The wind was as strong as before and the rain was much heavier. In a few minutes the sloping ground was covered with a broad sheet of flowing water, and when the hail came, every hailstone as it struck the ground threw up a splash of water as when a stone is thrown into a pond. The hailstones too were large, a great many of them being as great in diameter as the thickness of an ordinary man's thumb. One icy mass was picked up consisting of a number of hailstones conglomerated into the shape of a wheel about one inch and half, or two inches in diameter. Some of the larger stones made a very sensible impression on the head and shoulders but, happily, this last was picked up, not felt in its descent.

Hailstorms seldom do much damage in Mongolia. The cattle and the grass, for the most part can stand them; but when hail storms come late in the year they inflict much damage on the crops of Chinese cultivators on the borders of Mongolia, and occasionally whole fields of crops may be seen utterly destroyed in this manner.

Temperature.

Mongolia is a cold country. It is warm sometimes but not often, nor for long at a time. In summer there are occasionally parching times of drought, there are even times when, after rain, the weather is mild and warm. But these are exceptions; even in midsummer a sunless day followed or preceded by a day of rain and

wind lowers the temperatures so that a skin coat is grateful, and travellers have spent entire summers in the Mongolia sleeping every night under a great sheep-skin blanket and not finding it at all too hot. In Mongolia the traveller should never be beyond the reach of a good great-coat. Even in the warmest time of summer the wind may pipe up. Chinamen in Mongolia seem never to part with their wadded garments. The summer in Mongolia is long in coming and goes away soon. There is only one month when water may not be seen frozen in Mongolia. That month is July, and even in July there are mornings so cold that the thermometer cannot be much if at all above freezing.

Even so late as May water frequently freezes in the basins and the pots in the tent, and in the summer of 1879, good strong ice covered a basin of water exposed outside of the tent on the night between the fourteenth and fifteenth of June. By the end of August ice may again be seen, in the morning, covering the watering troughs and pools at the wells.

If the summer is such what of the winter? The cold is intense. Inhabitants of Kalgan say the thermometer falls in Kalgan to seven or more degrees below zero of Fahrenheit. Inhabitants of Kiachta say the cold with them reaches fifty eight degrees below zero, not below freezing but below *zero* of Fahrenheit. Kalgan is in China, and lies much lower than southern Mongolia, and if we estimate Mongolia as ten or fifteen degrees colder than Kalgan the coldest for south Mongolia would be about seventeen or twenty-two below zero. Fifty-eight below zero, if not an exaggeration, is a cold seldom experienced, and probably the true statement of the greatest cold in winter in Mongolia would lie somewhere midway between the calculated twenty-two below zero for the south border, and the asserted fifty-eight below zero of the north frontier. Whatever the exact statement in degrees of the cold may be, winter lays its icy hand severely on the country and is slow to relax its grasp. On the eleventh of June in the year 1879, a traveller was startled, on looking down a well, to see something resembling a great white ox at the bottom. It turned out to be the ice of the winter not yet melted; and a few years ago, on the twenty-eighth of June, a caravan encamped at a well from which water had to be obtained by sending a man down with a hammer and an iron tent pin to quarry off pieces of ice which were brought up and melted to make tea and cook food.

Snow.

Considering the great cold and the abundant summer rains of Mongolia, it might be expected that there would be heavy falls of snow in the winter. It is not so. Snow is abundant but not deep. Three or

four inches is an ordinary fall, and the action of the wind and sun usually reduces it before another fall. Ten inches of snow is said to be very rare and to be sufficient to cause a famine. The Mongols make little or no preparation for the feeding of their cattle in winter and when ten inches of snow covers the ground starvation stares the cattle in the face. In such cases efforts are made to dig the snow around such tufts of taller grass as may be seen appearing up through the snow. But it is easy to understand that but few cattle can be saved thus and when ten inches or a foot of snow does fall it usually produces such a death among cattle that the season is remembered and talked of for eight or ten years to come. It not unfrequently happens that a moderately heavy fall of snow takes place over a limited region in which case the Mongols have to lead off their cattle to some neighbouring region where the fall has been less heavy.

Mirage

Is a phenonmeon frequently witnessed on the plains of Mongolia confined to distorting and blurring objects seen at a distance. It makes near objects seem distant; every thing affected by it seems uncertain. But this is all; such pictures of unreal landscapes as are attributed to it in more tropical regions are unknown in Mongolia.

THE FAMINE IN NORTH CHINA.

By J. Dudgeon, M.D.

THE North of China suffered severely from droughts in 1876 and 1877. The result of the first year's drought was principally felt in Shantung and that of the second over a much larger area viz., the N., of Shantung, S., of Chihli, almost the whole of Shansi part of Shensi and the North of Honan, embracing altogether a population estimated at from 15 to 25 millions for each of the above provinces. It is calculated that from $\frac{5}{10}$ to $\frac{9}{10}$ of the population perished and that over large areas. The loss as a whole is stated to be from 9½ to 13 millions. Regions outside the famine area properly so called, had also a succession of bad years, and great scarcity and dearness of provisions prevailed. I myself saw people come to our Temple at the Western Hills, near Peking, and strip the elms of their more tender leaves, and collect various grasses, which with chaff and other seeds, formed the staple food of many people, not only of

the poorest but of those who in good years, were in comfortable circumstances. The non-famine stricken area suffered chiefly by the immigration of large bodies of refugees from the famine regions. Great numbers flocked to the large cities, particularly Peking and Tientsin. We know of the sad fire which consumed some 2000 helpless women and children in the mat sheds erected for them at the latter city. Some foreigners have been inhuman enough to suppose that it was done intentionally by the officials to save themselves and the government the expense of providing for their wants. I understand that a commemorative temple has been erected by the officials on the very spot where this catastrophe occurred. Several tens of thousands found their way to the capital and were housed and fed chiefly by official and private funds in the Southern city. Soup kitchens were established in numerous places and a visit to any one of these places any morning at 8 oclock, and they were thus opened for months consecutively, would have given one a good idea of the misery that was so prevalent. I had occasion frequently in the summer of 1878 to pass through the village of Pali-chwang (8 *li* from the city on the West) and came across crowds of poor emaciated people, collecting at 8 o'clock from the country all around and concentrating on the village. Large numbers of women and children were among the mournful retinue, each carrying an earthern vessel in which to receive the daily allowance of boiled millet. The roads outside the city, on the S.W., were crowded with the poor refugees on their way from Shansi and South Chihli. Numbers of dead were daily found on the roads leading to the city from these regions, and dogs, vultures, crows and swine were often found feasting upon them. Large numbers died of sheer starvation; others whose systems had run too low, were unble to recover, and by for the largest number were struck down with typhus fever, diarrhoea and dysentery. We know that these diseases always follow in the wake of famine. Typhus fever is always more or less prevalent in China but in the spring of 1878, a wave of this disease seems to have swept over N. China and carried off thousands. From the reports that have been furnished of the relief distributors, we find, one stating that 19 per cent in his district died of starvation and 6 per cent of disease, mostly of typhus. Some villages lost all their inhabitants and close by owing to a few *mows* of wet land, another village would have but few dead. Another reports 19 per cent of the whole population as having perished. The deaths was so numerous in some places that grave pits were dug, into which on one occasion as many as 200 or 300 corpses were put within a week in the third month of the year. This would appear to

have been the most fatal period. Over these bodies a layer of earth was placed and then a layer of corpses and so on till the pit was filled up; thus reminding us of war and cholera times. All the cities of Southern Shansi seem to have been compelled to adopt this plan. The estimated loss of population from a minute investigation has been 73 p. c.; 67.61 by starvation and 3.49 by disease. In 10 villages in *Lin-fun-hsien*, Ping-yang-fu, 5525 and 291 were lost of starvation and disease respectively. The most fatal diseases were typhus and diarrhœa. Typhus was very prevalent in the 2nd and 3rd month (of 1878), which agrees with our experience at the capital. By this time the people had been reduced to the dry roots of the flag rush; those who had not stamina sufficient to stand such diet, gradually wasted away and died.

Another writes, "Few healthy people are seen. The black famine look still prevails. One sees starving people every day." One R. C. bishop in Shansi writes, "Who can estimate the people that from September, 1877, till now have died of hunger and the typhus fever, I can only say that we mourn over the loss, in these times, of over 4,000 Christians." A protestant missionary writes, "Typhus was still raging everywhere and carrying off numbers, and he calculates that about one-fifth of the population had disappeared since he was last there." Another writes, "Death by starvation and disease are most common, and in this city, *Ho-chien-fu*, the rate was very high. Every day I met individuals, often only a little child, the sole remaining member of what was formerly a large family. In some houses I entered, the whole family, the dead and dying were lying side by side, and the impure atmosphere was intolerable." Four American missionaries, who engaged in distribution, estimate the loss of population in the district in which they laboured to have been one-third caused by starvation and disease. Both small-pox and typhus prevailed. The bishop of Chihli writes, "It is impossible to estimate the diminution of the population from sickness or starvation. Perhaps we may say 10% have died from famine and 20% from typhus fever. The latter has not yet ceased." A band of Peking distributors report as follows: "In 18 villages in the *Nan-kung-hsien* out of 1958 families, 685 died from starvation, and 358 from disease. The loss from the above causes, including 740 who emigrated is equal to about 20% of the population—that is for this year alone." A R. C. missionary in Shantung writes, "Not many died of starvation but many died of typhus, and the mortality still continues; he believes it is the distress that is the cause of the fatal typhus; many children of both sexes and especially orphans were received, whose parents died of typhus after

having been emaciated by hunger." Another R.C. missionary from the same province writes, "Died of typhus as far as I know, 4,000 at least; only a few died of hunger." In the Tientsin report it is said, "Typhus fever was rampant, and in the villages of *Ta-chih-pu*, set apart for the reception of the destitute, it was not an uncommon event for from 400 to 600 wretches to die in a single night after the setting in of the cold weather." Cannibalism is testified to by several, and there can be no doubt of its existence in these times of extremity. It seems to have been confined to Shansi, and nothing of this revolting character is reported from either Chihli or Shantung.

We have had a very full and exhaustive report of this great famine as presented in the reports of the Shanghai and Tientsin Relief Committee, and in the publication of the letters of the distributors of the fund. The Peking Committee did not issue a report and as a record of the work done, it is much to be regretted. The principal object of the publication of the pamphlet by the Shanghai Committee was to show how, where, and to what extent the funds were applied. A set of questions was prepared bearing (1) on the amount distributed; (2) the number of individuals and families relieved; (3) the nature of the relief continuous or sporadic; (4) the places; (5) native assistance; (6) present prospects of the different localities as to (1°) rain-fall; (2°) quantities of grain for sowing and facilities for purchasing the same; (3°) price of grain and articles of food; (4°) probable loss of population by (*a*) emigration, (*b*) starvation and (*c*) disease; (7) existence or non-existence of cannibalism; (8) amount of money required to keep up present relief until the autumn harvest; (9) the appreciation of the efforts at relief by the non-recipient residents; (10) whither the emigrants have gone; and (11) your plan of relief. In a medical point of view No. 6, b, c, 7 and 11, are of most interest, and they are those from which we have drawn our statement. The missionaries and others who engaged in the work, did so from feelings of philanthropy and good-will; the area and the work were enormous and more than sufficient to tax all their efforts, time and strength. It would hardly have been fair to have required extra work from such self-denying volunteers, with the view of throwing more light upon the famine and the best means of averting or meeting these in future. More information of a sanitary, medical and economic character, etc., would have been useful. Facts require to be carefully collected and observations recorded. Such information as we require is not to be gained by rapid visits, made at intervals, but is the outcome of the experience and knowledge of skilled observers who live among the famine stricken populations, and who, day by day, week by week, and

month by month, note the effects of insufficiency of food, all the symptoms of failing nutrition and the stealthy but certain approach of those diseases and deaths due to chronic starvation. During a famine it is this that slays its thousands for every victim starved to death by absolute deprivation of food. The collection of such information is of course much easier of accomplishment in a country like India than in China, but still there are so many Roman Catholic and Protestant residents in the interior, that a great many more facts bearing on the effects of food, dearth, the social habits and mode of life of the Chinese poor, might be collected. It would be interesting to know something of the food, labour and wages in non-famine times; if the diet of the people is as simple as is generally supposed; what the staple food of the population is; whether it is millet, or are rice and flour also largely partaken of; were religious scruples observed by any in regard to eating, for example, cow's flesh; what are the general and special diseases of famine. We have absolutely nothing on the early indications of chronic insufficiency of food, such as anæmia and undue waste of tissue. The late famine must have been a splendid opportunity for observing not the tissues primarily affected, such as the fatty and cellular, but the extreme signs of chronic starvation as affecting the muscular and other structures of the body. It is hoped that the publication of this paper may yet lead some of the distributors to furnish articles on some of these subjects. In several cases which appeared at the hospital, patients from Ho-chien-fu, there was that unequivocal and almost universal sign of chronic starvation, flattening of the nates—the buttocks from being round became flat with the trunk, muscles atrophied and the joint projected, like hand knots. The mucus membrane of the alimentary tract shares in this wasting, and those agencies and structures engaged in the absorption of nutriment from food also waste away, and when these changes are carried to such a degree as to affect digestion and assimilation of food, the danger to life is of course enormously increased. These fatal changes are slow and insidious, and neither patient nor spectator may have noticed them. From the results of careful examination in the Madras Famine of 1876, 1877, to a review of which in its sanitary and medical aspect I am indebted for some of the present views, it was proved that "the body gradually wastes from an average of say 115 lb for men and 95 to 100 for women, down to 77 lb and 61 lb respectively at the time of death." And it is added "Experience in thousands of cases in our relief hospital, shows how futile are the efforts to deal with the effects of famine where the people have been permitted to waste away. Public

money spent on comfort for the sick, while soothing the path to the grave, was entirely wasted so far as a restoration to health was concerned. The only economical application of state funds in famine times is in the early help of the able-bodied poor to maintain their vigour, and the mode of accomplishing this end is a task demanding the exercise of the highest qualities of famine administrators." These are pregnant words. In the report of the Shanghai Committee there is an entire absence of any reference to this important aspect of the subject. The Committee existed it may be said, simply to pay out monies forwarded to them: the distributors were men who volunteered to distribute the money to the best of their judgment. The last question (No. 11) has reference to the plan of relief and suggestions are asked, for extending the usefulness of the relief funds. In the report we find the nature of the relief described thus, "That we continue relief to the old people and helpless orphans, at least until they receive their strength." Another writes, "To take up villages round a chosen centre and visit them periodically, as funds and strength permit, only widening effective relief, and to proportion relief to what seem to be in present need. Not to attempt anything like support, but simply so to supplement the resources of the people as to make existence possible." Another writes, "I prefer systematic and periodical help to ascertained cases of distress in a given district, as long as the famine lasts." A R. C. missionary writes, "Our plan has been to seek the head-men of each village, and get from them a list of the persons in distress. The heads of the distressed families got relief to last for two months, and at the end of that time relief was repeated according to need, opium smokers excluded; but in several cases the wives and children of smokers received some relief because they were really in fearful distress. The above are the only passages bearing on this subject. The distributors were guided by the depth of poverty. One writes of his plan of assembling the people of a village together and thus relieving several villages in one day and referring to times when speed is essential such as when the poor are dying off in great numbers daily. Another writes, "to aid only as many as our means would enable as to carry through and to save life, hence they were only to be assisted not supported."

Further the report does not speak of the result of the relief extended, whether any of those who died later, and what percentage, had obtained relief. In Shantung, Chihli, and in districts of Shansi, it ought to be no very difficult task for the missionaries who are labouring there, or who have stations there which are frequently visited, to obtain from the head-men of the villages relieved, some notion of the

result of the relief, what percentage of the people died even after the relief and how many are still alive; of what disease they died, and how long after relief had been extended to them. We know how much money was spent, we have had tragic accounts of the misery and suffering endured, it would be pleasant to know something of the results of the administration of the relief. I do not make these remarks in any censorious spirit, but simply to impress upon the reader the utter futility of saving life among the famine stricken after the system has suffered a certain amount of atrophy. The force of the observation was terribly impressed upon my own mind from what I saw of the condition of the poor refugees. Of course we all know how difficult it is in the presence of poverty, suffering and death to withhold assistance. The distributors deserve our warmest gratitude and that of the Chinese for unsparing efforts to save life and alleviate misery. Not a few of them laid down their lives or took them in their hands, in attempting to save strangers and aliens. The extent and severity of the famine made it a task almost superhuman and beyond the power of men or Government to relieve. All did a noble work and the approval of their own consciences must in most cases be their only reward. From a perusal of the reports one rises with the conviction that the distributors—although there was the entire absence of organization and plan, and little or no experience to guide them—administered the large funds entrusted to them with great discretion, being most careful, prudent and pains-taking in the selection of needy cases and in doing everything to prevent deception and squeezing on the part of those Chinese connected with the work. It is said, on the whole, the money reached and relieved those for whom it was intended.

In the Madras report referring to the effects upon the nervous system, it is said "That the dullness, the apathy, the unfitness for labour and the unwillingness to use the smallest exertion to better their condition, so often shewn by the famine stricken, are a part and parcel of the disease of chronic starvation." This state is too often ascribed to idleness or obstinacy.

Other consequences of prolonged privation are also of interest and importance, such as scorbutic affections, disorders of alimentary canal, famine skin, arrest of growth and development, retardation of puberty, diminished fertility of population, and so on. It would be curious to know what effect it has had on the pigmentation of the hair—the usual change being from black to red, auburn, yellow or straw colour. This is owing of course to the pigment cells becoming atrophied, and the ends of the hair, and sometimes the whole length

assuming the above tints. The disastrous effect of chronic starvation on the reproductive system is of serious moment as affecting population, and we should look with interest to observe some statement of the number of children born in such families before and after the famine. Another important question is, are the ordinary causes of mortality such as cholera, small-pox and fevers aggravated either by the depraved condition of health and lowering of vitality from bodily wasting, or by the circumstances of the food dearth bringing the people under peculiar insanitary conditions. The reason of such an investigation is obvious, as much of the mortality in such times is apt to be attributed to disease and not to famine. Such mortality returns are therefore apt to be under-estimated. The tendency on the part of distributors, committees, or government engaged in relief, is to make out that their system of relief was a success. It will readily be admitted that in famine periods, the effects of the ordinary endemic and epidemic diseases should be intensified; food deficient, water filthy, cleanliness and ventilation not attended to, and so an epidemic, say of cholera as in India, would be greatly exaggerated and famine diarrhœa would be apt to be classed as cholera. In the famines of N. and S. India there was a marked absence of fevers. After the rains, however, set in, large numbers of the famine stricken were carried off by malarious fevers. It is remarkable that in S. India no relapsing or other contagious fever was observed during the famine. The experience of N. China is I believe quite the reverse. Typhus fever, if not relapsing fever, existing during the winter and early spring, and in the autumn after the heavy rains intermittent fever largely prevailed, in this last respect agreeing with India. We want more light thrown on this point. In India thousands of the half-starved survivors of the worst period of the famine fell-victims to fever of malarious type and origin. The best medical authorities of India say that the mortality due to cholera, fever, etc., cannot be separated from famine mortality during famine times. Such diseases cannot be considered as something apart from and uninfluenced by food dearth. This will be readily admitted when we compare the mortality within and without a famine area, which are so different, the proportion being 300 or 400 p.c. above the usual average in a famine area without any excess of mortality occurring outside the famine districts. The result of a census of selected areas in the famine districts directed to be taken by the Indian Government showed that at the close of the famine from 20 to 25 p.c. of the population of affected areas were amissing, and that in the Madras Presidency alone, the loss has amounted to more than 3 millions. The result of the Indian

report is "to demonstrate that chronic insufficiency of food gives rise to diseased conditions that are more fatal in their effects than all the pestilential disorders that have ever afflicted the human race, and thus to bring home to the comprehension of famine administrators, that chronic starvation is one of the most terrible disasters that can happen to any people."

MISSION WORK IN CENTRAL SHANTUNG.

By John L. Nevius.

DURING the last four years, above 50 Mission out-stations have been established in Central Shantung, mostly in the district cities of *Ching-cheu-fu*. They have connected with them about 500 church members, and nearly as many more applicants for baptism. The work in this field has had from the beginning some features of peculiar interest; and the methods adopted have been in some respects different from those made use of in other parts of China. It is the object of this paper to speak briefly of the history of these out-stations; and of their present condition, and future prospects.

The work of the Roman Catholic Missions in Chi-nan-fu and other parts of the province had given some general notion of Christianity to the people of this whole region; though the Roman Catholics had no churches established in, and had given little special attention to, the particular locality of which this letter treats.

The first Protestant Missionaries who visited this region, were Messrs. Mateer and Corbett of the American Presbyterian Board. They came here on a book-selling tour in the spring of 1866, and found the people peculiarly accessible and interesting. A man named Chin who obtained Christian books on this visit, came to Chefoo three years afterwards seeking for further instruction; was baptized by Mr. Corbett, and returned to his home.

In 1867 a man named *Liu-mung-fah* living 20 *li* North of Ching-cheu-fu, came to Chefoo on business, was brought under Christian influence, and baptized by Mr. Corbett, after which he returned home.

A few years afterward the Presbyterian Mission established itself in Chi-nan-fu, and its members in travelling between Chefoo and that City, took occasion in passing, to visit, instruct and encourage these two isolated Christians.

This part of the province received several visits also from Mr. Lilley, of the Scotch Bible Society, and from Dr. and Mrs. Williamson and Dr. Henderson of the Scotch U. P. Society; and Mr. McIntyre

of that Mission took up his residence in the city of *We-hien*, and was soon widely known in the whole adjacent region. By these different agencies, a large amount of preparatory work was accomplished along the main artery of travel, between Chefoo and Chi-nan-fu, and more especially in We-hien and Ching-cheu-fu.

In the meantime the writer, who commenced regular and extensive itinerations in the Central and Southern parts of the Province in 1872, had extended this itinerating work as far towards the North-west as Ching-cheu-fu.

In 1874, Mr. Richard, of the English Baptist Mission who had been seeking for a favorable place of settlement, fixed upon Ching-cheu-fu, and took up his residence there. Cases of special interest presented themselves almost from the first, mostly in the country. A little company of inquirers was collected who assembled every Sunday for worship in the house of *Liu-mung-fah*. In 1876, Mr. Richard had baptized about 10 converts.

The famine which began in 1876 and reached its intensity in 1877, while it was the occasion in the end of the advancement of the missionary work, gave a temporary check to it. Mr. Richard, who was already on the ground, gave the first premonition in 1876 of the fearful distress and mortality which might be expected the next spring. He was also with the help of his colleague Mr. Jones one of the largest and most successful of the famine distributors. While he carried on the work of distribution on the North-western side of the Ching-cheu-fu famine region, the writer had the privilege of engaging in the same work from another centre established on the South-east side, the work from these two centres almost covering the intervening region. More than $20,000 were distributed. Not less than 70,000 persons, received aid more or less, nearly 20,000 of them regularly for about two months. The relief came just when it was most needed; a special providence seemed to attend the work of distribution, and it accomplished more in relieving suffering and saving life than could at first have been anticipated. The effect produced upon the people generally was most favorable. Prejudices were softened; missionaries obtained as it were a new introduction to the people, and were regarded by them, (not simply those who received aid, but the people generally) in a new light; and those who were interested in the truth were encouraged to come out boldly and indentify themselves with us. Difficulties, opposition, and persecution have attended the work as elsewhere, but they have no doubt been modified and rendered less formidable.

After the famine, the interest in Christianity extended rapidly. At the close of 1878 the Baptist Mission, which when Mr. Richard

went to Shansi, was left in the hand of Mr. Jones, numbered 20 out-stations. Baptized Christians and inquirers were also found meeting together for the study of the Scriptures and Christian worship in twelve points on the itinerating district mentioned above.

In the summer of 1879, Mr. Corbett, who had for more than 10 years left his two Church members to be cared for by others, and had proposed to hand over Liu-mung-fah to his Baptist brethren, was induced to go to that field by the urgent solicitations of his two Church members and others connected with them. The result was that Presbyterian stations were organized in the neighborhoods where these two converts reside. In connection with these stations, and one at Lo-ngan, and another at We-hsien, about 50 adults have been baptized during the last year.

These Mission stations, as will be seen above, had their origin in distinct and independent enterprises. It was the purpose of those in charge of them, to carry on their work separately in different fields. The stations, however, have now become in some points coterminous, and in others they have overlapped.

Each of these three groups of stations has its own characteristic features, but they together constitute in many respects one work, presenting many points of resemblance and identity. This is due to their existing among the same general class of people; these being influenced in the same way by the famine work; and then being carried on by those whose plans and methods are in many respects similar. Free consultation, and cordial cooperation have characterized the work thus far, and will we trust continue to do so. But the limits of this paper will not allow of anything further in the way of history.

The methods which have been employed in carrying on the work may be presented as follow:—

I. *The Voluntary System.*—The most important nature of this work is the introducing in the place of what may be called the "employment system," another which may be called the "voluntary system." We are all of the opinion that many Christians have been employed in time past whose influence for good would have been much greater if they had been left in the calling wherein they were called; and that their being employed has been in many cases an injury to themselves, to the stations with which they have been connected, and to the cause of Christ at large. No slight difficulties have been encountered in repressing desires and efforts towards getting places, and establishing new precedents, and building on new foundations.

The amount of mission money expended in carrying on these 50 out-stations is about $500.00 or an average $10.00 for each. Of the 300 Baptist converts from this field, only three are in regular employment on salaries of about $4.00 per month. In the itinerating region occupied by the writer, which is a circuit of more than 1000 *li*, one of the 150 converts from the field is in mission employ, on a salary of about $3.00 per month. In Mr. Corbett's field two of the native converts are employed on the same salary, $3.00.

In the whole region there are no resident native preachers paid by the Mission and in charge of an out-station, or a few adjacent out-stations. The aggressive work among the heathen; the instruction of inquirers and church members in the stations, and the conducting of worship on Sunday, are for the most part attended to voluntarily by the Christians in the different stations; the work of paid laborers, being as a rule that of general supervision. But it may be well to speak of the character and work of these paid laborers more particularly.

II. *Paid laborers.*—The Baptist Mission, besides the three natives from the field mentioned above have one native laborer, pastor Chen, a native of Nanking, who was baptized more than 15 years ago. His salary was fixed according to the rules generally prevailing in China, before the missionaries now in charge came to the field. He lives on the ground and has the charge of more than 20 stations committed to his care, the work of the foreign missionary so far as these stations are concerned being principally advisory.

In Mr. Corbett's part of the field, besides the two natives mentioned above, a native elder from Chefoo, or a colporteur renders occasional assistance.

In the field occupied by the writer, one man from another part of the province is employed as a letter messenger and general helper, on a salary of $4.00 a month, which includes his travelling expenses. One or two other laborers will probably soon be added from the field to be similarly employed, and on the same wages.

The work of these general agents or helpers, whether taken from the field or from other places, numbering in all eight persons, consists in travelling from station to station; stimulating, instructing, and directing the leaders or heads of those stations; conducting service where they may be; giving what instruction they can to converts and inquirers; and also seeking out and instructing interested persons in new places.

It should be added here that other church members are occasionally used for special missions or services, their expenses simply being

paid. In the Baptist part of the field it is a rule never to employ them in their own country.

III. *The means by which converts have been brought to the knowledge of the truth.*—Very little has been done in this field in the way of street preaching, either by paid native agents, or foreign missionaries. Very few conversions, if any, can be traced directly to the reading of Christian books. The work has been accomplished by efforts to influence individuals, and especially such as seemed predisposed to the reception of the truth, rather than by labors directed to the masses indiscriminately. Great pains has been taken to convince the people that we are really interested in them, and desire their good. Prominent among the means used to effect this end, may be mentioned the dispensing of medicines, principally by Mr. Richard and Mr. Jones; and the famine relief. At first a few individuals were won to Christ, and afterwards, through them, on this voluntary principle, the work has spread from family to family and from village to village.

The converts include persons from almost every class of society. Very few, in fact hardly any, received aid from the famine relief. A considerable proportion of them belong to religious sects proscribed by the government, and were, there is reason to believe, sincere seekers after the truth. Nearly half of them are women.

IV. *Places of worship.*—These are all supplied by the natives themselves. They are in many cases a room in a native Christian's house; in other cases a place rented for the purpose. There is little to distinguish them from ordinary rooms in dwelling houses, though as a rule they are larger, and show efforts towards cleanliness and ornamentation. The walls are generally covered with scrolls, Scripture mottoes, maps &c. These simple places of worship answer every purpose in this initiatory stage of the work, and we think our comparative immunity from mob violence which is often directed against the chapel, is due to the fact that there are no distinctive chapel buildings.

V. *Sunday services.*—The services differ very little from those held in other out-stations in China. Sometimes they are conducted by a trained catechist or preacher from abroad, but as a rule by the native Christians themselves. Special attention is given by the foreign missionary or native pastor in charge to instructing one or more of the more intelligent and earnest church members in each station, who is charged with the teaching and general supervision of the rest, and also on ordinary occasions conducts the religious services. In most of these stations the singing will compare favorably with singing

among native Christians elsewhere. In places where there is no one found who can lead an extempore service to edification, forms of prayer and worship are made use of, taken principally from the prayer book of the Church of England.

VI. *The way in which the native Christians are taught.*—The duty is inculcated in those out-stations of all church members being learners and teachers at the same time. The foreign missionary or native pastor teaches the leaders or heads of the stations, and they teach the rest, and in general each one communicates what he or she knows to others less instructed. In the Baptist churches these leaders are collected together every month for receiving a day's instruction, and have lessons assigned to them for study, to be examined in at the next meeting. In the Presbyterian stations these leaders meet in Chefoo once or twice a year, where they spend from one to three months engaged exclusively in the study of the Scriptures and learning to sing, only such come as are selected and invited, and they receive board and lodgings while engaged in study. Inquirers have put in their hand a catechism, some portion of the Scriptures, a hymn book, and forms of prayer, which they are to study, and upon which they are examined preparatory to baptism. Church members are expected to continue the study of the Scriptures, or manuals prepared for them, and are examined as to their progress in study whenever the missionary or native helper visits them.

VII. *Organization.*—As yet no churches have been formally organized. The Baptist churches are modeled somewhat after the native religious societies, the members of which acknowledge their allegiance to their *Shi-fu* (the person from whom they at first received instruction and regard as their teacher). Unity is given to the work by these leaders being organized into a kind of Presbytery, which has a general supervision and control over the whole body.

In the Presbyterian churches which are younger and less, mature, it is not thought to be prudent to select and ordain elders until the characters of the church members are more thoroughly tried. For the present all business, including the admission and exclusion of church members is attended to by the missionary, in consultation with the whole body of the converts, or with those most prominent and influential among them. The idea is to make all take a personal interest and responsibility in anything pertaining to the church. In this initial stage of the church's development, it is our object to follow the leadings of God's providence; not to introduce machinery when it is not needed; and not to apply foreign methods adapted to a different state of things, to those who are not yet prepared for them.

VIII. *Probation of inquirers and discipline.*—Inquirers are kept on probation previous to baptism, not less than six months, this period being lengthened in the cases of those addicted to opium-smoking, drunkenness and gambling. During the months of probation the inquirers are expected to be earnest in study and to perform all Christian duties the same as church members. If there is reason to doubt their sincerity, their time of probation is extended. Cases requiring discipline are attended to promptly. The observance of the Sabbath, according to the commandment as interpreted by our Saviour, is urged upon all, and the public sentiment and practice on this subject among the Christians is encouraging. The number of persons excluded yearly is not more than 3 per cent. A considerable proportion of them seem to have cherished from the first the expectation of remunerative employment in the church. When we have convinced the church members by our practice that no one will be paid for preaching the gospel who does not preach without pay as he has opportunity, and that employment by the church means earnest work and not a high salary, we hope that the number of cases of discipline will be considerably diminished.

IX. *Contributions for benevolent purposes.*—In contributing of their means for the support and spread of the gospel a few have manifested a liberality most commendable. In the Baptist churches, besides supplying and furnishing their own chapel, the Christians, after they are received into the church, buy their books, and some of them contribute money for printing books for distribution to others. On the other hand we find not a few who are very slow to contribute to any benevolent object. More instruction is needed on this subject, and especially suitable objects calculated to command confidence and excite interest. Our hope is that when suitable native pastors are trained, the native churches will be ready to support them.

In one respect the liberality of these church members is excessive, and we are obliged to use our influence to restrain it. In addition to exercising hospitality towards persons coming from a distance to witness Christian worship and inquire about the truth, which, of course, we encourage, persons connected with the stations as regular worshippers are also invited to remain to dinner, and accept the invitation. This involves a very heavy tax on the person entertaining, and we discourage the practice as an abuse likely to result in great injury to the church. A very pleasant feature in the Baptist churches, is the observing the Lord's Supper in different villages in rotation, and the Christians of each village entertaining those present in turn.

X. *The aggressive character of these churches.*—Most of these churches have a marked aggressive influence. As a rule both men and women regard it not only as a duty but a privilege to use their best efforts to induce all under their influence to embrace Christianity. By this means the knowledge of the gospel is spreading, and new points of interest are constantly added. A marked advance is also noticeable in Christian knowledge. Of those who can read, some are advancing rapidly in their studies, with very little oral instruction. Not a few women as well as illiterate men have learned to read the Scriptures, and old women who could not learn to read, have learned to repeat many precious portions of Scripture, and many of them to sing hymns. The change in the lives of some has been such as to excite the astonishment of heathen neighbors, and to present before them a powerful argument for the truth and the power of the gospel.

We all feel that the plan of work given above will need considerable modification to suit it to a more advanced state of development in these infant churches. What further steps will be taken in the organization of the churches, and the training of native helpers, are subjects for future determination.

We occasionally hear very cheering news of the work of our brethren from Tientsin, in the north western part of the province, but we and the natives with us have only very general information as to the present condition of the stations there, and the manner in which the work is conducted.

ARE WE PROGRESSING?

A paper read before a Missionary Conference, February, 1880.

By Rev. J. C. Edge.

I DO not limit this enquiry to our own neighbourhood, nor do I intend to use the word "progress" in a restricted sense. Stated broadly the enquiry will run thus: For many years there has been a succession of labourers, much money has been spent, and many varied plans of usefulness have been carried out. Is the result at all commensurate with the outlay of men, money, and talent?

I hold that this enquiry is both legitimate and useful. Some I know think differently. It has been said that ordinary canons of criticism must not be applied to the work of Christian Missionaries. We must labor on, whether we are successful or unsuccessful. We must continue to preach, whether men listen to us or not. We must teach even if our schools are empty, books must be made though none read them, we must distribute books though we force them into

unwilling hands, or throw them broad-cast to the four winds of heaven. Statements like these have often been made. They doubtless express the convictions of some devout intelligences. But what do they mean? If my weapons of war are blunted or broken, if my ammunition is expended, and I am forced back behind my own battlements, I can still throw stones at the enemy, but I shall never conquer him in this way. The question is—"How far have we advanced into the enemy's country? How many towns have we captured? How many prisoners are there?" Is it any answer or is there at least any satisfaction to hear in reply, "We are throwing stones that don't hurt—the foe laughs at us, but we continue to throw—and will do so for ever?"

I have said the enquiry I have opened is legitimate and useful, I go farther and contend that it is absolutely necessary. Take one glance at the Christians of to-day, what do you see. There is coming up on every side a dark heavy cloud that threatens to envelope as all. Scepticism is the order of the day. It is no longer a single article of Faith, or a solitary Church that is challenged, but Christianity from its origin to its culmination is assailed as it has never been assailed before in any period of history, and not Christianity alone, but the character—the influence on man—the very existence of a God is denounced in the most unmeasured terms. Now my friends, we are here in this land to preach, to recommend the doctrines of Christianity to the Chinese, our experience if carefully and honestly related becomes intensely interesting and valuable.

We are not in the reserve, but in the vanguard of the army, the spirit of Christianity is seen in our efforts, the Church of Christ points to the Mission field for one proof of its divinity. We must be ready to show to the world what is being accomplished in Christ's name in this land. Let us for the nonce range ourselves with the critics. We will try to see ourselves as others see us. I will try to give expression to some of the comments of the day on mission work among the heathen, and what I fail to see or say will doubtless be better said by others in the conversation that will follow the reading of this paper.

We are told those who take any interest in the work of Missions are roughly divided into two large classes. There are the enthusiastic admirers and supporters of the Missionary body, those who send us here and to whom we send accounts of our doings, the members of the churches at home and their friends; and on the other hand, the sceptics. I do not mean here sceptics in religion merely, but some who are professedly religious men who still do not believe

firmly in Christian agency among heathen people. The sceptics then, the indifferent, who see little or no power in religion either over men's hearts or lives, and the still larger class who vote the Missionary an obstruction and his work a gigantic fraud. Amongst our friends and acquaintances in the east, we find some who represent all these classes, we meet them on shipboard as we travel here, and many of our highest enchantments are often rudely dissolved before we set foot in China. We hear them in some social gatherings, we see their hand in the newspapers; and help and hindrance, encouragement and disheartenment come to us who are Missionaries from different sources so long as we live and labour among the people of China. I think you will all admit this.

I shall not seek to represent the first of the two classes of critics, we all know what our friends think of us. It would not be good for us to meditate on the glowing eulogies of earnest souls at home, but I may remark here that the great mass of Christian thinkers are with us still. These have the work of the Missionary more plainly before them than the fleeting generations of colonists can possibly have, and they believe still in the Missionary and in his work.

But the sceptics, and our opponents must now be heard. For the present I merge myself and them. It is said then, we claim to be the messengers of God, to the creatures of God. We come here to promote the welfare of the people of China. The work we do is indispensable to the happiness of the people. We have a message for them of absolute truth. If the message is not delivered, if the work is not done, the greatest woe will be the lot of the people, and eternal reproach will be on us. Behind us is supernatural power, the will of the people is under the influence of the Deity. It is the will of God that none should perish. We are sent of God to do his will. We live charmed lives, special providences are given us. It is not left to us to convince men by reasoning with them, but power from above is bestowed, and is exerted whenever a native of China becomes a true convert. This is a representation of our own profession, made not always in the same language but continually present in the minds of men. Follow on from this and see what results are quoted. The people of China, as a whole, will have nothing to do with us, a few follow the Missionary, and these few are more or less influenced by hope of gain. At the best, they are but a slight improvement on their heathen neighbours. They take little interest in the word which is theirs as well as ours. They must be coaxed and threatened or they will do nothing.

The missionaries it is said are divided into three classes, the studious, the enthusiasts, and the idlers. The first of these are the explorers of Chinese literature, they make books and thus apologize for their presence here; the second are indifferent to the thoughts, unmerciful to the prejudices of the people, expound the narrowest of creeds, and riding rough shod over their followers seek to mould them into the most unsightly of fashions; the third are neither seen nor heard of. They but dream their lives away in ease and contentment. Summarized thus, we are practically failures as missionaries, our work of evangelizing China is not begun, the main of the people reject us, our few followers are untrustworthy, and worthless. This is our indictment. But it is not yet complete. Closely connected with these statements that concern ourselves are other statements, arguments draw from our numbers, and from the amount of interest in our work shown by Christian communities at home. Let us glance briefly at these. It is assumed, assumed fairly I think, that Missionary Societies do their utmost to maintain an efficient staff of missionaries; their resources indicate the willingness and the ability of the various churches to contribute men and money to the missionary cause.

It a stated in every missionary appeal that missionary enterprise is the great work, the divinely appointed work of Christian men and women in every age and of every tongue. We are the crusaders fighting against the usurpers of our masters dominions. We ought not to rest till all the nations acknowledge our God and his Christ; every minister of a Christian church should be fired with zeal in this great work; churches should pour out their treasures in the sacred cause and we must advance unceasing and unwavering till the day is finally won.

But now what are the facts, do they prove sustained interest by the churches in the work of Missions or is it true that hope has died out, and the work has lost its charm for men.

I must refer to Statistics here, and I can speak much more certainly of my own Society than of any other. In the year 1842, the London Missionary Society had fourteen Missionaries to China. In 1879, we had twenty, an increase of six you perceive, or adding three lady Missionaries, there are twenty-three all told. But then in 1858, we had sunk from the fourteen of 1842 to eleven only. In 1859, nine. In that year, six new Missionaries arrived in China making the number fifteen. Well the result of it all is that from 1842, till this day the London Mission has increased its staff from fourteen to twenty-three. An increase of nine in thirty-eight years. Some have died—some have retired—and the sum total is what I have told you.

I cannot speak with as much certainty of other Missions. I have not been able to find nominal lists of Missionaries for past years to compare them with that for last year. But I believe I am right when I say that having a certain number of men in the field, the various Missionary Societies have only succeeded in maintaining that number. In Canton certainly there have not been any remarkable additions to the staff. Sometimes one Society has been for a time, like the London Mission at present, strong in numbers in this city, but generally the retirements have equalled the additions. It is the same with the Presbyterian Mission, and I think has been with the Wesleyan Mission. It is also true that some Missions have withdrawn after years of work. Let us frankly admit these facts, and let me add one word before I leave this branch of my subject. If we compare the visible results of the working of the different Societies in this neighbourhood I have reason to believe, we shall find that all are in nearly the same position. Some hundreds of the natives have joined our ranks, but many of them are scattered now. Whatever criticism is passed, is passed upon all. We are one in our work. We are one in our apology if indeed we need make any apology for our continued existence and work in this land.

But, now let us see what is to be said on our own side, what reason have we for an affirmative answer to the questions I have proposed in this paper.

In dealing with criticism that for brevity's sake we may call hostile criticisms two classes of objections must be carefully distinguished. These may be styled in brief, Anti-Christian, and Anti-Missionary. Let me explain. We profess to work on Christian methods and with Christian aims. We do not dissent from the Church of Christ. We claim no new revelation as to the object, we are to strive after; the spirit that has actuated Christian men in the onslaught on heathen powers we say is our spirit also. The servant is satisfied to be as his master, he expects to be no wiser, no greater than his Lord. If ever we encounter criticism that can be shown to be criticism of the character of Christianity or on the established methods of the Christian Church we can only accept them and bear them gladly. Our work of course is to prove that they are really directed not against ourselves, but against our master and his unchanging commands. But we as men forming our own plans and working them out are bound to defend ourselves and our work. If we do that for which we have no reason, if we leave undone what we might have done, if we refuse counsel, if we persevere in recklessness and repose in eccentricity, we may expect

criticism, and if we have no account to give, judgment must go by default.

Now, let us take more of the objections, I have already urged, and try to place them aright.

We are advancing slowly, it is said, if we are advancing at all—China is as Pagan as ever—all the thought and the feeling of the empire are against us. What do we say to this? I contend this matter is no argument against us. It might have been said with equal force at any time during the first two centuries of the Church's history. Great victories for Christ have never been won except by prolonged toil and by patient endurance. As it was in Rome—as in Greece—as it has always been—so is it in China. I do not know—at least, I cannot say how it came about that the nineteenth century was to see the first serious effort to win China to the pure faith of Christ. The battle fields of the church are not of our own choosing. We believe still in the Holy Ghost which once and again hindered Paul and his companions as they set about the work of evangelizing the world. But I ask what had been done, or rather, what had been accomplished after forty years, work in Greece and in Italy? The apostles themselves laboured there. The Faith was preached in its purest form. Yet for two hundred years and more, the thought, the feeling of that empire was against the Christian Faith; there were men who had seen Christ, who had heard him, who had walked with him there in the streets of Judæa. These were the Missionaries at the first, and yet we know how they fared. Friends; imagine that the Protestant Faith had been preached in China for three hundred years, our Mission Work reaching back for that period. What would be the condition of China to-day? Sir, the Canton Province as it is, is dotted with Mission stations, and every station has its adherents, there are converts everywhere, and thirty years ago, as yet there was none of them.

I say it deliberately and with its full meaning that never in the history of Christ's church was progress more rapid than in the nineteenth century. I admit that after all it is slow progress, but it has always been so, and I say it must inevitably be so. God might destroy this people at a stroke. We might bribe them into our churches, but to turn then into earnest, God-like men and women, to make this mighty empire a nation of little children in heart, this is a work which the Divine Spirit only can accomplish, and which is not the work of a day, or of a year, but the work of many generations. But I must hasten on. To some minds there is something ludicrous in Christian preaching to the heathen. A foreigner is seen speaking to

other men who wear queues, these listen stolidly, and sometimes go away muttering in language unintelligible, and then it is said the foreigner returns to his home; Is not this labor lost? Now if there is any argument in such comments as these, it is an argument against the great method of evangelization, preaching. The immediate followers of the Saviour were all preachers, and most of them were preachers to foreigners. Paul preached on his Missionary journies, it was his great work, and the other apostles were found in different parts of the world all engaged, as we are engaged, preaching to the heathen, and preaching to their converts. In all the history of the Church, its missionaries have all been preachers. Is there any new method that will better reach the people of China? I think not. The Chinese are all orators. They appreciate eloquence. They are affected by speech that is clear and forcible. I am sure many here will remember occasions when even a Chinese angry mob has been silenced by an appeal from a Chinese speaking foreigner, and I am sure that nine-tenths of the Chinese Christians I have met would acknowledge that there first thoughts concerning Christian truth were suggested by some strong appeal, or some forcible argument of the preacher. We find then here, as it has always been found, that the preaching of the Gospel of Jesus Christ is all effectual. Are we not progressing on this line also? Chinese preachers are growing up all around us. They know more of Christian truth than did their predecessors. They know better how to present their knowledge, and if the muttering continue, I am pleased; if they changed into loud argument I am better pleased, for men grumble most when they are pressed most closely.

There is yet another comment on our work that demands notice, our converts in China are poor, and of lowly rank. They are hard worked tillers of the soil, hand-labourers who live by the sweat of their brow. They have not great influence, many are unlettered men. Few compradores are among them, and still fewer magistrates, and of the rulers none. Is not this an echo of the old taunt, "Have any of the rulers believed in him," and do we not again hear the apostle's exclamation, "You see your calling brethren, not many wise men, not many mighty, not many noble are called." God hath chosen the foolish things of the world. God hath chosen the weak things, the base things, the things that are despised hath God chosen. Yea and things which are not.

This again is the Christian method, we work from the foundation, Christian truth permeates the masses, it enters the work-room, and men think of it and talk of it as they labour, it fills the home circle, it extends from the hut, to the house, to the tradesman's place, it

rises to the exchange, to the assemblies, it reaches the rulers at last, and then when the people are ready, the whole empire moves. This I repeat is the Christian method. It is also the scientific method. Is it not acknowledged now that reformations cannot be made to order, the law of the land is first seen, and held in men's minds, and when the people need it, they ask for it and gain it. Improvements of condition,—enterprise—must be sanctioned by the masses and they will be trumphantly carried out.

In the Russian war of 1854, I have read how the English heavy brigade was sent at the charge upon an enormous mass of Russian cavalry and this was what they did: officers and men literally wedged themselves into the enemy's ranks, and thus split the whole mass to pieces. It was called accepting the files. On the front, on the right and on the left the same work was done. They inclined this way, and that, but struggled on to the same centre, and at last the enemy broke and fled. That is what we have to do, we and our assistants in China. We are wedged into the enemy's ranks. We are fighting, it seems to some madly. But the mass is quivering and wavering and it must yield, not to us, but to our God and His might.

But is it true that our own friends do not believe in us? I have heard it argued that the very scarcity of our numbers proves that we are not advancing. If our work was progressing surely we would be reinforced—if the churches believed in us, and in their creeds surely they would send to the field armies of workmen. To this I reply, that lack of faith is to be deplored. But the argument also is directed against the universal methods of the Christian church. We do not transplant churches, but we send individual men, to stimulate, to teach, to lead. More laborers would find work enough, but that we are few does not prove that the churches at home disbelieve in us. It rather proves the reverse, anyhow as it is with us, so was it with the first missionaries, so has it been all through the history of the Christian church. We cry out for more men; sometimes they come and sometimes they do not, but the work goes on and is at last accomplished. There are always enough men; to do the purposes of God.

I say then that so far as these criticisms are concerned the workers in and the supporters of Christian missions need not be ashamed. If we acknowledge the divine origin of Christianity and the divine work committed to the Christian church, and if we can show that the work of this century is on the same lines that Christian men have always worked, and if the results are now as they have always been I claim that my question is answered. The workers of to-day like those of yesterday are going on to success and victory.

But I must notice yet another kind of criticism. We who are missionaries are here as a band of laborers united by a common faith, and with one great aim. On the score of unity we claim nothing more than these, one faith, one aim. We are men and women, some highly accomplished, others less so, some ruled by enthusiasm, others cool and practical, but all or nearly all are allied with some organization in another land which prescribes the direction of our work, and has claim on our loyalty and reverence. It is easy then to see that many objections may be raised, and many criticisms passed on some of our doings.

But will you for a moment notice the extraordinary nature of the work in hand. This great people among whom we live have to be persuaded that the bent of their life is wrong. We have to show them, to prove to them that the aims they have cherished, and their fathers before them, are low and unworthy. They have to learn that their system of education and training, sanctioned by tradition, and reverenced by the masses, is not worthy the name, and in place of this we present to them a religion which so far as they can see or understand is based on the life of one person who was born some eighteen-hundred years ago. We bring testimony and we tell the Chinese that if in any thing their own writings agree with ours we accept them, but in the very many instances where their sages fall short of, or contradict our sacred books, we have the truth and they have it not. To a great extent we expect our Scriptures to prove themselves, and upon the law therein contained, we say, their everlasting happiness, their salvation depends. But now advance a step: we all know something of the difficulties that beset the earliest preachers of Christianity. Before they could even gain a hearing, before they could claim protection of life and goods, they were compelled to apologize for their own existence. They had to show to the people that they were not workers of evil, that they did not seek after gain, in a word, that their work was spiritual and their aims for the good of men, that they were lovers of men and benefactors of the human race. We, or some of us, have to do the same work here. You might translate some of the early apologies into Chinese and they would suit almost exactly our condition in China. We are not the barbarians we are said to be. We do not come from uncivilized lands that render tribute to the emperor of China. Neither are we unlettered, uncouth strangers the Chinese would make us out to be. It is possible for us to learn Chinese, and some of our number have proved that they know Chinese better than the natives themselves know it. Here then is suggested to us what kind of work we

may do and yet be good missionaries. To be able to take ones place with the learned men of China, to show to this people what it is that they and their fathers believed in and have called religion, to be able for this, I say, may not win renown, it may not elicit the applause of Exeter Hall, it may even gain the censure of some and the anger of others, but it is to gain for us all a hearing, and a respectful attention without which we could do but little. Looked at from this standpoint are we not daily progressing? But I need say no more on this point. I have said the Chinese have considered us barbarians. More than this our religion has been calumniated, our Christians charged with vice. It was so in the earliest times and we have to meet it as the first teachers of the Gospel met it. Some of my hearers have been here long enough to remember many slanders of Christians that have been circulated among the Chinese with lightning rapidity. How hard it has been to rebut such charges. Nothing could be done but live on quietly, and wait patiently. We know that times are changing; now rumors circulate indeed, but they quickly die out, and the passions of the people are more easily subdued. What has caused the change do you think? Simply the lives of the native Christians, and their teachers which are every day sermons of the best kind. Here again, I say, our advance is decided and discernible.

I have suggested some of the peculiarities of our field of work here and I have alluded to our position as Missionaries. We are not in one organization, bound by rigid rules to follow one course of action. We are bidden make the best use possible of our time and our means, and I contend that this we are doing. If some of our methods do not seem satisfactory, or profitable, if sometimes, some of us seem to prefer our own plans to those of our neighbours, what is to be said? Let us remember the Christian rule that we had so eloquently expounded last Sunday. We give our account to God not to one another, and not always to our critics. Perhaps bye-and-bye it will be seen that the most doubted method has been after all the most successful. We have so much to do, there are so many openings, so many evils to be warred against, that while individuals are at liberty to choose their own way, we are bound to look at the general result, and I am not doubtful of the verdict an impartial observer will give. Well now what is the result of the whole controversy? We are seeking in China to found and build up assemblies of men and women who are spiritually minded. Are such churches to be found here? Is the grace of our Lord Jesus Christ real to our converts? Do they know the love of God? Have they communed with the Holy Spirit? The doubt of the day which questions the

reality of these must necessarily declare that the Chinese have them not. But belief in these things and the work, are they found among the Chinese? The substance of my reply is, If the churches over which the Apostles presided had these gifts, then our churches here also have them.

We know what the early churches were, and I profess that our churches are purer than they were, as earnest as they were, as ready to suffer as were they, as determined to persevere as they were. If this is so, then we may say with certainty that sooner or later Christianity will be dominant in the land. Others may see more clearly than we can even now, the signs of the coming change, the newly awakened interest in the outer world, the messengers to the western lands, the acknowledgement of inferiority in the Arts and Sciences, and other features. What can hinder the advance? Will persecution of particular Christians stay it do you think? That we know is impossible. Do not refer back to the fierce and bloody persecutions of the first centuries. But look at Madagascar where the church was supposed to be uprooted or crushed out of existence, and at the end the number of the Christians was greater than at the beginning.

Is it said that only barbarians can become Christians in these days. The Wesleyans in Fiji have triumphed, you say, but the Fijians were cannibals, were cruel and degraded in the extreme; that people might be transformed in thirty years, but the Chinese are too learned and too shrewd. Search the Karem Mission in Burmah—these were better in morals than the islanders—but still a wild race might suffer terrible persecution from their Burmese masters. These might increase and multiply till after fifty years of work they number some tens of thousands Christians. But the sophisticated Chinese are not as they are. So we may go through the whole Christian world, there is no people just like the Chinese.

Savages may be converted, but not this people. Well perhaps in these latter days, the darkest and the most ignorant peoples are to be enlightened first. Perhaps in a few years, Madagascar, and the Islands of the South, and the men from the hills will be uniting, sending forth their agents, pouring out their money for work among the wisest of the people. For strange to say the churches will not be restrained. They are restless, they are ambitious, they covet the fair lands that God has made for Christ, and the Missionary will not cease out of the land, till all the world knows our God and his Christ. But give us time. If forty years will suffice for Fiji, how long may we ask for China? Have patience. It takes long time to learn to preach

to this people, longer to read their books, to write in their own language; longer still to meet them on their own ground and to combat their theories. But now, we are closing for the fight, and Confucius and Buddah, and Lao Tsz, shall surely go down before the Lord of Hosts. Friends think for a moment what is before us, the Chinese are breaking out on all sides, they are invading Australia, they demand house-room in America. They are filling the spare lands adjacent to China. Some go as Christians, more turn now to God in a foreign land, their thoughts run in new channels, they are seeing with their eyes, hearing new messages. Let this people, so mighty, so persevering, so laborious, so proud, be converted to God and not a strong hold of Satan shall be left. I am content that it shall be the last of the nations to be converted, but if it be not, I prophecy that messengers will be despatched from God's own throne, and the news of China's conversion shall herald the down fall of sin and Satan, shall bid the world be ready, for the Son of Man is coming to his own to reign for ever and ever.

THE POPULATION OF CHINA.

By A. P. Happer, D.D.

THE population of so large a country as that of China is a question of interest at all times. The uncertainty with which it is invested awakens the curiosity of some. In America, this question has been considered in connection with the question of the immigration of the Chinese into that country. There has been a disposition to exaggerate the numbers, as magnifying the danger of unrestricted immigration from such an over-populated country. In other countries the population of China has been dwelt upon a great deal, and it has been placed at the highest number with the view of increasing the interest of Christians in the evangelization of such an immense multitude of our fellow-men. Some writers rejoicing in presenting glittering sentences have wrung the changes that every *third* child that was born into the world was born of Chinese parents &c., &c. This subject, in the early part of 1879, awakened new interest in the United States of America, because a paragraph went the round of the newspapers "stating it as a fact coming from a Chinese gentleman" who might be reguarded as "*excellent authority*" that the population of

China had been over-estimated *fourfold* and that probably instead of 400,000,000, the true figures would be about 100,000,000. Canon George Rawlinson, in an article in a then recent number of the "Princeton Review," expresses the opinion that instead of 414,000,000, the correct statement would be 300,000,000. These statements so wonderfully diverse led one of the secretaries of the American Board of Missions, at Boston, to write to the Hon. S. Wells Williams, the author of "The Middle Kingdom," as an acknowledged authority upon Chinese matters, for his view upon the question. "We quote," say the editors of the "Missionary Herald" for February, 1879, "the following extracts from his reply"—'I must refer you to "The Middle Kingdom," Vol., 1, pp. 206-239, for my most detailed examination of this subject.' [In these pages, Dr. Williams states the grounds which led him to regard the census of the population taken in 1812 as in the main reliable, which gave the population at 363,000,000.] "I think the population is less now than it was in 1812, for the Taiping rebellion probably destroyed *twenty millions* of human beings during its eighteen years of carnage *in the fifteen* provinces it reached to. I would not place it much higher than 340,000,000, if I was asked to prove it by such facts as are known since the census of 1812. I think few persons in China, competent to judge, have placed much confidence in the recent total of 414,000,000 given by a Russian, at St. Petersburg; at least no one has supported it by an independent examination. I do not place much reliance upon it. The total of 363,000,000, given in 1812 is not a startling one, considering the Climate, soil, industry, and economy of the land and the people; but the wars of late years must have reduced their numbers. Yet they recuperate wonderfully." *Miss. Her.* 1879, p. 51.

We are glad to put this opinion of Dr. Williams' on record on our pages, for we agree in the opinion of the reliability of the census of 1812; and consider the statement that the population of China in 1812 was 363,000,000 quite credible. But we think that Dr. Williams has *underestimated* the distruction which has happened to the population, during the last forty years, from wars, famines and pestilences, when he expresses the opinion that the population is still 340,000,000.

We will proceed to examine those sad items in the history of this country in order to arrive at some opinion as to the diminution of the population. Dr. Williams estimates the loss of life during the Taiping rebellion at *twenty millions*. This is a very great number of human lives to be lost in a rebellion. But great as the number is in itself, we think the number is too few by one half; and that the loss of life

during these eighteen years of war was at least *forty millions*. Dr. Williams notices the fact that *fifteen* out of the eighteen provinces had been reached by the insurgents and were more or less ravaged by them. All who knew the history of that rebellion, at the time, will number the terrible slaughter inflicted on the cities and populous towns of Wuchang, Hanyang, Hankow, Kiukiang, Wuhu and Nganking, on their way down the Yangtsze river till they took Nanking; also the destructive and bloody raids, which they made frequently into the provinces of Honan, Shantung, Chihli, Shansi, Shensi and Szechuen. But their most terrible visitations were in Kwangsi, where it originated and where for four years it gathered and organized its forces at the expense of the lives and property of many of the inhabitants of that province; and in the four provinces of Kiangsu, Chehkiang, Kiangsi and Nganhwui. These four provinces are all in the vicinity of Nanking which the insurgents made their head-quarters for *some eleven years*; and these rich and populous provinces were the forage ground from which nearly all their supplies of men, and means, and food were gathered. These provinces have all been visited and travelled over in various directions by missionaries and others since quiet was restored. And though we have not any reliable census to show with certainty the full loss of population during these eleven years of merciless execution and murder, yet, we have various facts which will enable us to form some approximate-estimate thereof. Some of those who travelled over Chehkiang province, soon after it was recovered by the Imperial government, estimated the loss of population at one-half. After these sixteen years of quiet and the resumption of peaceful pursuits, in the beginning of this year one of the provincial officers of the province stated that 3/10 of *the arabl land* still paid no taxes. Every one who has passed along the canal from Hangchow to Soochow, and thence either to Chinkiang, or Nanking, has noticed the large districts of very good land that is still uncultivated. It is noticeable in the large cities and towns and villages within this same region, how much of these places remain unbuilt. Those who have frequently travelled through Nganhwui both north and south of the river, have written of the extensive desolation that prevails—whole cities yet in ruins—and towns and villages depopulated, and whole districts uncultivated. Some have estimated that one half the population in Nganhwui had perished. This opinion was further supported by the fact that many of the present inhabitants have come in from the adjacent provinces since quiet was restored. Less has been written of the condition of Kiangsi since the restoration of order than of the other provinces

adjoining Nanking. But as it was equally open to the marauding excursions of the insurgents, we may suppose that it suffered nearly to the some degree. Those who have, within the last few years, passed through Kwangsi state that large tracts of the country are still desolate, and that cities and towns are still in ruins. During a part of the time the insurgent chief was in Kwangsi it was a war of extermination. If the chief had been taken he and his followers would have been massacred, hence the war was very destructive of life. The aggregate population of these five provinces, before the outbreak of the insurrection, according to the census of 1812, as given by Dr. Williams in "The Middle Kingdom," was 128, 629, 276. If we estimate the loss of life in these five provinces, during this long continuous butchery of the peaceful inhabitants by the insurgents, at 4/10 of the population it will make the number thus perishing to have been 51,451,080. If we fix on 3/10 as the probable proportion that perished, (and no one who will consider all the facts in the case will consider 3/10 as a high estimate of those who perished) it will make the numbers to have been 38,588,781. If to this last number, we add the lowest possible estimate for the numbers that perished in the other fifteen provinces, that suffered from the incursions of the insurgent forces, it will make the numbers that were destroyed by the Taiping rebellion to have been over 40,000,000.

But besides this rebellion which caused the distruction of population, there have been other causes, within the last thirty years, that Dr. Williams does not refer to. The most distructive have been the Mahommedan rebellions in the South-west and North-west and the recent famine in the North-east. Those travellers who have passed through the provinces of Yunnan and Kwei-chow within the last few years all write of the depopulated state of the country. A gentleman, who is in the employ of the Chinese Government and who has *resided* in Kwei-chow province for several years, said to the writer, in answer to inquiries on this point, that in some places $\frac{4}{10}$ of the population had disappeared, in some places $\frac{6}{10}$ were gone. The statements made by other writers as to the exterminating character of the war to subdue of this Mahommedan rebellion would lead us to expect to hear of such distruction of the population. The French Consul-General M. Theirsant, in his book in "Le Mahometisme en Chine" as quoted in the *Edinburgh Review*, for April 1880, says "The most deplorable conflict between the Muslims and their neighbors in Yunnan was that which begun in a quarrel between some miners in 1855, and only ended in 1874, in well-nigh *the extermination* of the Muslim population of the province." The same article at p. 374, quotes another writer, describing

the terrible nature of the war as stating, "that Seventy-seven towns were taken by assault, and forty of them absolutely destroyed, whilst the villages and hamlets burnt and pillaged defy calculation." We have no detailed statements as to the extent of the depopulation of the country in Kansuh province, by European travellers. But the population of these three provinces, before the rebellions in them, according to the census of 1812, aggregated 25,932,644. The war in Yunnan continued nineteen years, in Kansuh for a shorter period. It will be a low estimate to suppose that 8,000,000 of the population perished during these destructive wars, in those three provinces of the empire.

The other terrible calamity, which has in recent years come upon China, attended with great distruction of life, is the recent famine in the five adjacent provinces of Chihli, Shantung, Shansi, Shensi and Honan. The aggregate population of these five provinces according to the census of 1812 was 104,803,416. The famine did not extend over all the provinces, but from the statements of those who were engaged in the relief work the calamity must have involved nearly *one-half* of the whole population. The Committee at Shanghai gave as an estimate, that the loss of life from famine and the attending diseases was 13,000,000. This is probably an *under-estimate*. It has been stated that the Chinese officers reported the loss of population as 20,000,000. But taking the estimates, as given above, of the loss of population by those appalling calamities; viz: the Taiping rebellion at 40,000,000; in the three provinces of the S.W. and N.W. at 8,000,000 and by the famine in the five N.E. provinces at 13,000,000 and it makes an aggregate number of 61,000,000.

Besides these great calamities resulting in such a fearful loss of life, there have been other causes which lessen, the general tendency to the recuperation of the population. Some of these are as follows:— The continued stream of emigration of young and able-bodied men to all the countries of the Eastern archipelago, to Siam, to Australia and to the United States of America. There have been some limited regions of China that have suffered from floods and the dear prices for food. The first war with England from 1839-42 was attended with very considerable loss of life, at some points; and the local rebellions which occuried in the Canton and Fukien provinces, in 1854-5, soon after the fall of Nanking, were only suppressed after a considerable loss of life. All will recall the number of executions at Canton city by the then Governor-General Yeh. But the most wide spread cause, which has prevented recuperation of the number of the population, is the use of opium by such a large number of the adult males. The

habitual use of opium, as is known to all, has spread rapidly among the middle classes during the last forty years.

After considering these causes which affect the population of China, we think that most of our readers will agree with us in the opinion, that taking the census of 1812 as a ground of estimate, 300,000,000 is a probable estimate for the *present population* of the empire of China. If we accept the number which is given by Dr. Peterman Mitthellunger as the probable population of the globe; viz: 1,429,145,000 to be correct, then China contains a little more than *one fifth* of the population of the globe.

In connection with this subject it occurs to us to remark, that those persons in the United States, who are so alarmed at the idea of the number which might immigrate to their midst from so populous a country, have no ground for such alarm. In fact the emigration from China to Australia and the United States all goes from some ten or twelve contiguous counties of *one province*, that of Canton. The population of these counties, which afford the emigrants, does not exceed 3,000,000.

If the American minister and his colleagues, who have come to effect an alteration of the Treaty between the United States and China, so as to put an end to this emigration of the Chinese to America, could only instruct the Chinese Government in the plan of the American land registry, and induce it to establish land offices for the sale of the *wide extent of untilled lands* in the provinces of Chehkiang, Kiangsu, Nganhwui and Kiangse, and the more distant ones of Kwang-si, Yunnan and Kwie-chow; and to establish some feasible plan of putting purchasers in possession of the land and give facilities for removing to it, they would do a *great good* to the China people. There are *hundreds of thousands of acres* of the best land, which has been lying waste for more than a score of years. There is sufficient of tillable land to receive all the *increase* of the Chinese population for scores of years to come, if there were only the facilities of putting laboring people in possession of it.

IN MEMORY OF DAUPHIN WILLIAM OSGOOD, M.D.

Of the American Board Mission, Foochow, China.

By Rev. C. C. Baldwin, D.D.

THE death of Dr. Osgood, from the effects of sunstroke occurred at 2 o'clock in the morning of Tuesday, August 17th, 1880. A notice of his death, accompanied by a feeling tribute to his memory, was published in the *Foochow Herald*. The first part of this memorial is taken, with a few alterations, from the published notice.

The late Dr. D. W. Osgood was born at Nelson, N.H., U.S.A., where his mother, an estimable lady of great energy of character, still resides. She is a cousin of the late Dr. Allen of the American Board Mission, for many years resident at Bombay, and two of whose brothers are distinguished physicians, one a Professor of Medicine, and the other in general practice and a writer on medical subjects. Dr. Osgood's father, and many of his relations, were of a decidedly religious frame of mind, and one was a self-denying and very successful evangelist. In his early youth, like the great majority of American boys, Dr. Osgood was brought up to physical labor, receiving only the advantages of a common school education. He subsequently enjoyed some opportunities for classical education at an Academy, but never the regular curriculum of a college education. He had a natural taste for medical studies from his boyhood, and neglected no chance of improving himself in this branch of learning. His technical education was received at the Medical Schools in Brunswick, Maine, and in the City of New York, where he received his medical diploma. He studied his profession at various times under his mother's cousin, Dr. Nathan Allen, of Lowell, Mass., at the State Charitable Institution, at Tewksbury, and the State Reformatory School at Monson, Mass. His experience at these institutions gained him a knowledge of frail humanity that afterwards proved of much advantage to him, in his subsequent career as a Medical Missionary among a people so sharp and unscrupulous as the Chinese of the lower classes. Before coming to China, Dr. Osgood went through a special course of study in connection with diseases of the eye, which was afterwards of much service to him. He was at this time a professed Christian, and for sometime was secretary of the Young Men's Christian Association at Lowell, Mass.

After a short period of practice in his native town, Dr. Osgood came to China, as a Medical Missionary, arriving at Foochow, January 22d, 1879, where he has ever since resided with the exception of two visits to North China and Japan. One of his earlier labors was the establishment of the Foochow Medical Missionary Hospital, to which he thence-forward devoted so much of his time, skill, and energy. During the ten years of his labors, medical aid has been given to 51,838 patients, to the poorer classes gratuitously. Dr. Osgood also established, in connection with the mission, an asylum for the victims of the opium drug, and in the course of two years about 1500 patients underwent treatment. It was in connection with these institutions that he was more extensively and popularly known to the great majority of this community: but he never hesitated to place his valuable services at the disposal of the sick of all classes, and of every nationality. As a consulting physician he was frequently called in by his medical confreres, and time alone can show how great is the loss the whole community has sustained through his death. His amiable intelligent countenance, and frank, manly and open address, gained him numerous friends everywhere; and he never failed to establish at once that strong feeling of confidence in his skill and knowledge, so essential to the recovery and comfort of every patient. But it is among his many Chinese patients in the city, suburbs and country, the poor, the sick, the halt and the blind, that his presence must be most sorely missed; for never again will they hear his cheery voice, as he soothed their pain and agony, or pointed out to them in earnest tones the source from which alone they might draw true and permanent happiness, nor feel again the gentle touch of that hand so potent to cure their fleshly ills. It surely need not surprise us, if among the vast crowd of his patients, many to-day may be heard wonderingly echoing those words, first heard on Mount Calvary, "He saved others; himself he cannot save."

The energy, skill, patience, and the unceasing care and anxiety manifested by Dr. Osgood, in the management of his Hospital and Asylum, and the undeniable value of the good work he was so ably carrying on, fairly compelled the admiration of the whole community of Foochow, and gained him the sympathy and support of every one. Liberal beyond most communities in the distribution of their charity, they never grudged putting their hands in their pockets for such assistance as they could afford him. It needed not the hearty and spontaneous cheer that burst from the lips of those who were present at the recent dinner at the Club (in honor of Mr. De Lano), at the mention of Dr. Osgood's name, as a representative guest, to prove

how genuine were the feelings of respect and admiration entertained for him. How little did we then suspect, as we listened to his vigorous and manly words in reply, as he seized the opportunity of referring to the work of which his heart and soul were so full, that the career so useful to his fellow-men, so full of credit to himself, and of honor to the great cause he represented, was so soon to terminate in a torch-lit grave on the banks of the Min.

The death of Dr. Osgood occurred at Sharp Peak Island, at the mouth of the Min, about thirty miles from Foochow. The removal of the remains to this place, and other arrangements, made it necessary to defer the burial till half-past nine o'clock by torch-light. The last sad rites were witnessed by a large crowd of sorrowing friends, foreign and native. The burial service was read in English, and an address was made and a prayer offered in Chinese.

In our estimate of the life and worth of our departed brother, we notice that he was largely endowed with physical strength and energy. He was strong both in body and mind. He thought vigorously, and his mind usually seized and held firmly the vital points of a subject, while his will moved strongly and directly to the desired end. He had a clear, practical judgment. He did not care to discuss theories, but looked at the facts and practical bearings of the subject. This appeared in all the plans and work of the Mission, in regard to the management of schools, and the choice and designation of preachers and colporters, as well as in the routine of his profession as a physician. His practical judgment often showed itself in a very pleasing way in our business meetings. If in giving an opinion he had overlooked some important point, he promptly admitted its force, when brought to his notice, by a quick movement of the head and a prompt affirmative. It is not strange that he was known in the community as a man of deeds not words.

Though almost a slave to his profession, it is evident from what has been said that he had a genuine public spirit. His interest and sympathies were not narrow and exclusive. He loved to see all good works prosper and rejoiced to see every body hard at work. He was on this account very sensitive about fruitful results, as his earnest prayers and talks abundantly prove. He lived intensely, thought and worked intensely, and so was apt to push matters. He perhaps expected too much of the natives sometimes, forgetting that phlegmatic Chinese, in the general average, are not like the best types of the energetic, driving foreigner. He hated all shams in profession, and was quite intolerant of all shirking of work and responsibility on the part of those to whom they properly belonged.

Dr. Osgood seemed to be thoroughly intent on the duties of his profession, as a healer of bodily disease, yet he was by no means so in any exclusive sense. To multitudes of the natives he seemed to give his whole strength, almost his whole thought and time, to the welfare of the bodies of his patients. But to his Missionary Associates and the native Christians, he was well known as a devoted follower of Christ, who estimated the value of the soul and its salvation far above the health of the perishing body. To the praise of God's rich grace we record the precious truth that our departed friend humbly consecrated the rich wealth of natural energy and mental endowment, with all his store of medical knowledge and professional skill to the Saviour whom he loved. He strove to lay all at the foot of the cross and to regard himself and all that he had as in direct relation to its claims. All his plans and unremitting toil were in subordination to the will of Christ, the Great Physician of souls.

He acquired, amid the exacting demand of his profession, a considerable knowledge of both the Foochow colloquial and the Mandarin dialects, more especially as spoken, which gave him much facility in his work. In our annual meetings in Chinese and on other occasions he often made telling addresses in the Foochow tongue. These were usually short, pithy and to the point—a few practical ideas aimed straight at the mark. He will be long remembered among us in this aspect of his life. The speeches reflected the character of the man, being practical, decided, earnest in tone and delivery. Purely literary labor was not easy for a person constituted as was Dr. Osgood. But what he undertook was done well and thoroughly. Besides a compilation of "Forms of Prayer" and "Responsive Scripture Readings," he has prepared a work on "Anatomy," to the main text of which he gave the finishing touches just before his death. It was an extra "iron in the fire" and a very heavy one to handle. Of course he threw his energy and devotion into the work most unsparingly. But I would not dare to say that it was the cause of his death. A man like Dr. Osgood is very apt to wear himself out in one way, if not in another. Rust has no chance of cleaving to such a man, and the overtasked mind and body pay the penalty sooner or later. There is a sadness which gathers about a loss like this, which requires far more than human philosophy to dispel. We look forward to other years of faithful labor which might have been, and try to estimate the sum of fruit which fresh decades in such a life might be expected to yield, and then call the death premature, and the life lost. But there is no chance with God, and the death of His saints is not premature, but "precious in His sight." The possibilities of the valued

life will be realized in the eternity of being of which the present is only a bud of promise. In the meantime the full-rounded ten years' work of such a man as our deceased brother may exceed the twenty or thirty years' work of many others, in their grand outcome of genuine results. It is thus that we read the books of God's word and providence, and gather comfort with fresh faith and courage in a loss, to human view, so great and irreparable.

In regard to Dr. Osgood's christian traits, I would say that humility, a conviction of falling below the grand ideal of faith or perfect trust, an earnest desire to grow in piety and true consecration were prominent ones. He loved the Bible, read it constantly, and pondered its teachings. He taught its history and evangelical truths to his children, and was anxious to impress the same on the minds of his numerous patients. One of his favorite thoughts in remark and prayer was that of "abiding in Christ" and so "bringing forth much fruit." Among his favorite hymns—often given out informally in prayer meetings—were those beginning "All hail the power of Jesus' name," "Nearer, my God, to thee," "He leadeth me, Oh blessed thought," and "How firm a foundation, ye saints of the Lord." We mourn the loss of this faithful laborer, but must not repine. "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

"I expect to pass through this world but once. Any good thing therefore, that I can do, or any kindness I can show to any fellow-being, let me do it *now*. Let me not defer, or neglect it, for I shall not pass this way again."

"Or if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee."

"But why this waste?
Call it not waste. This universe is God's,
And if a transfer He would make from Earth's
Domain of sin to Heaven's wide realm of bliss,
Where the glad soul, unfettered, plumes its wing
To flight beyond all earth-born ken or thought,
Where all its powers, ransomed from thrall of sin,
Do service to the utmost for its God,
"Twere wrong to call it waste."

Correspondence.

DEAR SIR:—

If not too late, please withhold my article on the Babylonian Dynasties from publication at present. I wish to rewrite it. Since sending it to the press I have found in the ancient history of China the two Tables of Berosus and Genesis in their entirety. I regard this as a most valuable discovery since by its aid we shall be able to clear up many heretofore insuperable difficulties in the field of science, theology, history, and chronology.

I shall bring its substance before the public as soon as possible in connection with dynastic Tables of Berosus and the 5th and 11th chapters of the book of Genesis.

T. P. CRAWFORD.

TUNGCHOW, *Sept. 27th*, 1880.

Union Standard Version of the Bible in Chinese.

DEAR SIR:—

In response to the Circular of July 12th, on this subject, between thirty and forty letters have thus far been received from various quarters. Nothing as yet from the missionaries in Formosa. In a few instances, the opinion of whole missions, as well as of the individual correspondents, has been given. But the expression of opinion on so important a subject is much too limited to warrant the publishing of results in this number of the *Recorder*. I publish this note simply to report progress, and to express the hope that the many who have not written will be willing to do so promptly, or not later than *the tenth of December*. Very brief answers on the points embraced in the circular, and on others deemed important, are prepared, in order to lessen the labor of analysis and compilation.

C. C. BALDWIN.

FOOCHOW, *October 12th*, 1880.

Aids to understanding the Scriptures.

DEAR SIR:—

You will be happy to learn that the National Bible Society of Scotland have, after careful deliberation, unanimously agreed to allow the under-noted "aids to understanding the scriptures" to be circulated with the Bible in addition to the headings and references formerly granted.

(1) An Introduction to the Old and New Testaments.

(2) An Index of names and subjects in O. and N. T.

(3) Tables of Jewish weights, measures and coins.

(4) A Jewish Calendar.

(5) The dates of the Patriarchs, Judges and Kings of Judah and Israel.

(6) A short account of Jewish Feasts and Sects.

(7) Summaries of the Books of the Old and New Testaments.

(8) An Historical Summary of the Interval between Malachi and Matthew.

(9) Four maps: namely (1.) The World as known to the ancients: (2.) Palestine during the time of the Kings; (3.) Palestine at the time of Our Lord; and (4.) The Travels of St. Paul with a Sketch of the Roman Empire.

These *addenda* to be adapted either to Old or New Testaments or both. The Religious Tract Society of London have also most cordially agreed to print these helps except the maps which the Bible Society pay for. They are to be stitched together and bear the imprint and title page of the R.T.S., but are to be *inclosed in the same case with the Scriptures* in the usual Chinese style.

The Introductions to Old and New Testaments and summaries to the Books of the New Testaments are already finished: the Indices were two-thirds ready sometime ago and it is hoped the set will be fully prepared for circulation with the Scriptures in six or eight months from date.

It would be a great matter if the other Bible Societies would likewise grant this boon; and I hope those interested in the circulation of the Word of God in China will bestir themselves to secure this object; for there is more than room for all! As all who have worked among the Chinese know, the Bible is a strange book to them, strange in its structure, idiom, style, figures of speech, contents

and allusions. They stumble at every page; and are too often repelled at the very outset. A *substratum* of knowledge is indispensible to the understanding of the Bible. In countries where the Protestant, Roman or Greek Church have laboured this exists; but in heathen lands, like India, China and Japan, there is no such aid. Friends who contend for the distribution of the Word of God pure and simple, forget the wide difference between our privileged native lands, and other places. We breathe the very atmosphere of Bible knowledge and allusion and phraseology; and so the least literate can understand the Scriptures; but it is far different in the countries we speak of. References and idioms which are so simple to us that we can hardly imagine any difficulty, are not unfrequently great stumbling blocks there. Rules therefore which are reasonable and right for the continent of Europe and America are absolute *barriers* in the way of the knowledge of the Word of God elsewhere. This should be prayerfully and solemnly considered, and care taken not to make the Word of God of none effect by our traditions. Adherence to such rules as regards China, India and Japan, is simply to defeat the object for which Bible Societies exist; and most seriously to retard the progress of the knowledge of God among—if we include India and Japan—about one half of the human race!

The insertion of tracts and the distribution of books with the Bible—which formerly prevailed—has not been found satisfactory for they were constantly being separated the one from the other. It is therefore hoped that this plan will be eminently efficient and make God's blessed revelation to man an object of interest to the Chinese and tempt study and research.

ALEXANDER WILLIAMSON.

September 7th, 1880.

Missionary News.

Births, and Deaths.

BIRTHS.

At Kwie-yang-fu, on August 19th, the wife of G. W. Clarke, of the China Inland Mission, of a son.

At St. John's College, on the 1st October, the wife of the Rev. Wm. J. Boone, of a son.

At Wuchang, on the 23rd October, the wife of the Rev. Thomas Bryson, of a daughter.

At Shanghai, on the 31st October, the wife of Rev. Hampden C. DuBose, Soochow, of a son.

DEATHS.

At Boston Mass., on August 26th, Belle, eldest daughter of Rev. and Mrs. N. Sites, American M.E. Mission, Foochow.

At Hankow, August 20th, Arthur, only son of J. W. and K. R. Brewer, of the Wesleyan Mission, Hankow. Aged two years.

At Hankow, August 30th, of Typhoid Fever, the Rev. Joseph Race, of the Wesleyan Mission, Wusueh. Aged thirty two years.

Arrivals.—Per M.B.M. S.S. Co's., s.s. *Takasago Maru*, on Oct. 14th, sRev.M.L.Taft, to join the American M.E. Mission at Kiukiang.

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Departed.—From Hongkong per P.M. S.S. Co's., s.s. *City of Peking*, Mrs. J. G. Kerr and daughter, of the American Presbyterian Mission, Canton, for U.S.A.

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Amoy Rev. L. W. Kip, of the American Dutch Reformed Church Mission was honored with with the degree of Doctor of Divinity by Rutgers College at its last commencement.

***

Per M. B. M.S. S. Co's *Hiroshima Maru*, Rev. and Mrs. A. Stritmatter and two children, of the American M. E. Mission, Kiukiang, for the United States of America. Home address Denver City, Colorado, U.S.A.

***

Tengchow-foo. Hanover College, Indiana, U. S. A., at its recent commencement conferred the degree of Doctor of Divinity upon Rev. Calvin W. Mateer of the American Presbyterian Mission at this place. Dr. Mateer and wife are expected to return to China early in December.

***

Rev. S. R. Brown, D.D., Missionary of the Reformed Church to Japan. Died at Monson, Mass. U.S.A. June 20th.

Dr. Brown returned to the U.S.A., in 1879, in poor health, and he has thus soon been taken to his heavenly home. Dr. B., arrived in China, to take charge of a school for Chinese youth, in February, 1839. And remained in charge of it till 1846, when, on account of the ill-health of Mrs. B., he returned to U.S. He came out as Missionary to Japan in the full of 1859, and was there till 1879. We hope to get some extended memorial of Dr. Brown for our pages from Japan soon.

The statistics of Protestant work in Japan have just appeared in the Annual report of our Evangelical Alliance, showing that the total membership of our Churches was in December, 1879, 2,701—an increase of 1,084 in a year and a half. There are 16 missionary societies now at work in Japan, besides the 3 Bible Societies—the British, the Scotch and the American. 10 of these missionary Societies are American, supporting 140 missionaries, while the 6 British societies support 43 missionaries. Of the 140 American missionaries 49 are married couples, 6 are unmarried men, and 36 are unmarried women; of the English 17 are married couples, 5 are unmarried men, and 4 unmarried women. It is interesting to note the much larger proportionate number of English men, and the much smaller proportionate number of women, as compared with the American missionary force. The 8 *open* cities of Japan have resident missionaries. Tokio, the capital, is occupied by 12 different Boards; Yokohama by 7; Osaka by 5; Nagasaki by 3; Kobe, Migata and Hakodate by 3; and Kioto by 1. There are, besides, 76 out-stations. There are 38 of the 80 provinces of the Empire in which permanent missionary work is being prosecuted.

Notices of Recent Publications.

Report of the Peking Hospital, in connection with the London Missionary Society, for the years 1875, 1876 *and* 1877: *with which is incorporated the Report of the Peking Opium Refuge for the years* 1878 *and* 1879. By John Dudgeon M.D.C.M., etc., 1880."

This title page gives a full statement of the contents in general. But it does not call attention to one interesting and very unusual feature of the contents: viz., a necrological report of some distinguished Chinese statesmen, who have died in the Capital that were known to Dr. Dudgeon. These will be of the most interest to the general reader. It will strike all thoughtful readers as suggestive of the prevalence of opium smoking that two Reports of hospitals for the treatment of *general* diseases—each reports as in connexion with the labors of the Surgeon in charge of *Opium Refuges* for those who are victims to this enticing vice—and every friend of humanity will wish them an increasing success in their benevolent work. We ask the attention of all readers to the notice on the fly leaf of the report asking assistance towards removing the debt of Tls. 1,300 which rests upon this hospital in Peking that it may not be hindered in its good work for the poor and the diseased.

Report of the Foreign Missions of the Presbyterian Church of England for 1879.

THE missions of the English Presbyterian Church are located in the vicinity of Amoy, Swatowand on the island of Formosa. The labors of their missionaries, in all these places, have been successful. We do not intend to go into a detailed notice, as we hope for a full report from these fields, which will cover the results of all the Christian work. We copy the membership at the end of 1879, in all these places, which was 2228. The adult baptisms for the year were 179. The Report has very excellent maps of the several districts which enables anyone, at a glance, to see the location of the several stations. There is one explanatory map accompanying these maps which is quite in correct.

It is stated that "the central part of the province is occupied by the Hak-kas, the South and the West by the Puntis." The Hak-kas occupy the North-east part of the province—with scattered villages in the central part. But the Puntis occupy the *central part*, as well as most of the South and West.

聖教書會主日單.

THIS is the title of a sheet tract issued by the Chinese Religious Tract Society, and prepared by the Rev. E. H. Thomson.

It contains the Chinese feast days; an essay on the Sabbath; Maps of the two Hemispheres; a description of the Earth and a diagram representing the Eclipses of the Sun and Moon.

Though a sheet 20 inches by 26 inches in size it is sold at two cash each, meets a ready sale among the heathen, who buy it wherever offered and stick it up in their rooms. It is worthy of notice that the Chinese Religious Tract Society has brought out this useful annual on a much thicker and more substantial paper than has been used hitherto and at the same price.

We would suggest that an edition should be got out on good white paper with parts of it in *red ink*. If ready in time for the Chinese new year it would no doubt find a ready sale at the holidays.

We write to bring it to the notice of missionaries who have not seen it that they may send in orders in good season. As they are only useful for the current year it would not be wise to print much beyond the orders.

Report of the Foochow Medical Missionary Hospital; and the Second Report of the Opium Asylum in connection with the A.B.C.F.M. Mission under the care of Dauphin W. Osgood M.D., June, 1st 1880.

It is with a melancholy interest we notice this Report of a year's labor. The hand that prepared it with so much care, and which performed the labor therein recorded with so much skill, has forgotten its skill. In a very short time after the Report was issued the Physician who had ministered so successfully to the diseases of others fell a victim to a disease which no medical skill could arrest.

The examination of this Report *will deepen* the feeling of every one who reads it of the *great loss* which the medical missionary work has sustained in the early removal of Dr. Osgood. After 10 years of careful and pains-taking industry in acquiring the language, and in the study of the people, their diseases and constitutions he had got into his new hospital building, which was built under his own superintendence with every new appliance adapted to the treatment of patients. The Report shows the pains-taking accuracy in classifying the diseases treated, in studying their exact character, &c. The Second Report of the Opium Asylum in connection with the First Report of it shows how careful he had studied this prevaling appetite of the Chinese and the attendant diseases of the systems caused by it. His mode of treatment appears to be very successful. But when to our view he was just fitted for more extended usefullness he is taken away. Well may all pray "Spare, Lord, Thy servants. May their Lives and health be precious in Thy sight."

We hope that some one will soon be found to enter into his labors and continue the work so wisely begun by him. No department of labor opens a wider field of usefulness than that of the medical labor in connection with Christian work. And few more important positions are open to a Medical Missionary than the one thus vacated by the lamented death of Dr. Osgood. We tenderly and lovingly bear witness to his earnest and devoted Christian spirit in his work.

Hanlin Papers, or Essays on the intellectual life of the Chinese. By W. A. P. Martin, D.D., LL.D., President of the Tungwen College, Peking.

This book comes to us from our respected friend, the author, through Messrs Kelly and Walsh, of Shanghai. We are glad that Dr. Martin thought of collecting all these various papers, on such a variety of subjects, into one volume or easy perusal, and future reference. Many of his friends, as well as ourselves, will be pleased to see them in this permanent form. The volume contains in all sixteen distinct papers, on as many distinct subjects, which were published at different times and in different periodicals since 1869. Dr. Martin,

in his preface says, "The contents of this volume, though somewhat miscellaneous, are yet connected by a certain unity; falling naturally into three divisions treating respectively of the Education, Philosophy and Letters of the Chinese; in a word of their Intellectual life."

Our readers will get a better idea of the contents of the book by the titles of the papers as given in the table of "Contents." "The Hanlin Yuen or Imperial Academy." "Competitive Examinations in China." "Education in China." "An Old University in China." "The San Kiao, or Three Religions of China." "Remarks on the Ethical Philosophy of the Chinese." "Isis and Osiris, or Oriental Dualism." "Alchemy in China." &c. These show what a rich variety of subjects pass under the consideration of the writer. They are all treated in the author's best style and present a clear view of the matter under consideration. As the author has had special advantages of examining some of the matters referred to in essays placed first in the book, they are of special interest to those who have not visited the capital of the empire. It is, of course, impossible in such a cursory notice as this to refer to each essay seperately. We may at a future time refer to some of them. But in the mean time we commend these essays to those who would study "the intellectual life of the Chinese."

The Chinese Buddhism:—a volume of sketches, historical, Descriptive, and Critical. By Rev. Joseph Edkins, D.D., authors "Religion of in China: "Introduction to the study of Chinese characters," etc, etc. London," Trübner & Co., 1880.

THIS handsome volume of 453 pages comes to us from the respected publishers. It is brought out, as to typography, paper, and general finish, in their best style. When they state that Mr. A. Wylie revised the proof sheets, and prepared the copious and valuable index appended to the work, our readers will feel assured that there are few errors in the text.

The work is divided into twenty-six chapters and embraces a wide range of topics connected with Buddhism. By grouping the subjects of some of the most important chapters, we will enable our readers to form an opinion of the research which has been employed in its preparation. Dr. Edkins, says in his preface, that some parts of the book were written twenty-five years ago and that he has availed himself of the writings of other authors; he refers to Dr. Eitel, of Hongkong, and Mr. Thomas Watters as having written ably on the subject but states that his acquaintance with this religion is largely from Chinese writers, of whose writings he has a large collection.

There is in the commencement of the book a "Life of Buddha in four chapters." Chapter V. "The Patriarchs of the Northern Buddhists." Chapter VI. "History of

Buddhism in China." Chapter VII. "The schools of Chinese Buddhism." Chapter IX. "The Buddhist moral system." Chapter XI. "Relation of Buddhism to the older Hindoo Theology." Chapter XII. "The Buddhist Universe." Chapter XVII. "Buddhist Literature." Chapter XX. "Effect of Buddhism on the Philosophy of the Sung Dynasty." Chapter XXI. "Feng-shui, or the wind and water superstition of the Chinese." Chapter XXVI. "Books and papers that may be consulted in the study of Chinese Buddhism." "Alphabetical Index of proper names and subjects." "Alphabetical Index of Titles of books mentioned."

This table of contents will enable all our readers to judge of the wide range of the researches, the results of which are presented in this book. It will at once take its place as the most complete work on Buddhism in China. We commend it as such to all who wish information on this subject.

THE

FOLLOWING WORKS

MAY BE OBTAINED AT THE

AM. PRESBYTERIAN MISSION PRESS.

Shang-ti in the Classics		$ 1.00
Syllabic Dictionary of the Chinese Language	*S. Wells Williams.*	15.00
Stent's Vocabulary	*G. C. Stent.*	6.00
Vocabulary and Hand Book of the Chinese Language, 2 Vols.	*Justus Doolittle.*	9.00
Do. of the Ningpo Dialect	*W. T. Morrison.*	5.00
Do. Do. Cheap Edition	„	2.50
Chinese Reader's Manual	*W. F. Mayers.*	3.00
The Chinese Goverment	„	3.00
A Systematical Digest of the Doctrines of Confucius	*E. Faber*, translated by *P. G. von Moellendorff.*	2.00
Collection of Chinese Proverbs (paper cover)	*W. Scarborough.*	1.00
Grammar Mandarin Dialect.	*J. Edkins.*	5.00
Whewell's Mechanics (Translation)	„	1.00
Grammar Shanghai Dialect	„	4.00
Vocabulary of Shanghai Dialect	„	2.50
Practical Arithemtic	*C. W. Mateer.*	1.00
First Lessons in Chinese. Shanghai Colloquial, Bound ...	*M. T. Yates.*	3.50
Analytical Reader	*W. A. P. Martin.*	4.00
Natural Philosophy and Chemistry	„	2.50
Wheaton's International Law. (Translation)	„	1.50
Notes on Chinese Literature	*A. Wylie.*	5.00
Memoirs of Protestant Missionaries to the Chinese	„	2.50
Herschell's Astronomy (Translation)	„	1.50
Matthew's Gospel Anglo-Chinese	„	.20
Vocabulary of Chinese Proper Names	*F. P. Smith*	1.50
Chinese Materia Medica	„	3.00
Elements of Chemistry, 4 Vols. (Chinese)	*J. G. Kerr.*	1.25
Work on Bandaging, (Chinese)	„	.25
Materia Medica, (Chinese)	„	.50
Diagnosis, (Chinese)	„	.20
Skin Diseases, (Chinese)	„	.25
Syphilis, (Chinese)	„	.25
Symptomology	„	.25
Grammatical Studies, in the Mandarin Dialect, ...	*J. S. McIlvaine.*	1.00
Natural Theology and the Method of Divine Government, 3 vols.	*A. Williamson.*	1.00
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